

affluat in sa deciat de penul cor q^m ad q^m
 in com sui m illam. i^m q^m sol: q^m illu
 neb: et c. i^m pl diuid: in ptes ncl m
 pma o^r quo excludunt a gne di p
 h q^m se in teneb: exorib: in sa o^r q^m
 se hat cor q^m ad ea q^m uil unido a
 gunt. **¶** q^m q^m sol: h repletoz aie
 te t^m q^m se hat ad cognos: ea que
 exaltos agunt. i^m q^m sol: te sa pl d
 m dual. in pma in quirt utz mor
 tin agnoscant ea q^m agunt in h
 mouet dulone q^m tam ex dcl ibi d
 aut q^mat te: no pl d. i^m d. m p o^r
 toni: mali se mure uidant m
 in quir q^m accadat sal ex mhoru d
 toz i. e. q^m cu sa malos te. i^m pl d. i.
 d. m pma in quirt utz sa mdego
 amptoz m hiam cu q^mant it
 utz ex h q^m pena amptoz uidet cor
 glia nuntiat. **¶** p^mo que q^m m
 te h duo q^munt. **¶** de gne m h
 te pte. s. de pena amptoz. **¶** h
 p^mo q^munt. **¶** m. **¶** utz q^m p^mo a

A plaine and

godlye treatise, concernynge the
Masse & the blessed Sacrament
of the Altar, for the instruc-
cion of the symple and
vnlerned people.



The verye holpe newe
crifice of the new testament
whiche the Church of Chryste
hath ever had in vse & celebrate
euē from the begynnings, is of the olde
holp wrytes called (as it is at this day tho-
roughoute the Catholike Church) by the
Hebzeu name *Missa*, as it appeareth
righte euidently by S. Ambrose in hys.
b. booke of Epistles, and the. xxxiii. Epi-
stle of the same booke and by S. Austine
also in his. cc. li. sermō De tempore. And
thys worde. *Missa* hath his originall of
the Hebzeu worde (*Massa*) whiche signi-
fieth the voluntarpe or free oblacion or of-
ferynge whiche is offered vppē wyth the
hande: or elles (as some other do thinke)
if the Hebzeu worde *Masas*, why-
che spgnyfeth to eleuate or lyfte vppē;
and althoughe the olde holpe fathers

Ambrosi.
lib. v. epi-
stolarum
epistola
ccxiiij.
Augusti.
sermo. de
tempo. cclj.

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byd vs the thys worde Masse for every spiryt
small oblacpon, offered vppe by the priest
for the whole multytude, Yet pyncipal
ly and specyally it sygnifyethe the holpe
sacrifice of the Altar, and that very con
Christoff. gruenell and aptly. For in the Masse are
homelia. sundry spyrytuall oblacpons made vnto
xxvi. in God for the whoole state of Chrystes
Math. ca. Church, but specyally three. The fyrste
ij. Cpl. i. is the sacrifice of laude and prayse and
ad Timo thanks geuyng, whyche is geuen & offe
red vp vnto God of holpe Church for all
the estates hereof spyrytuall and tempo
rall, And for all the membes hereof ab
sent and present thozow all the worlde,
laudyng and praysyng and geuyng tha
kes vnto God thozow our Lorde Iesus,
for all the benefites, gyftes and graces
geuen to any mēber of thesame, acknow
leging that it hath receyued at the mer
cyfull hande of God, all suche gyftes, be
nifites & graces in any member thzough
the blisshed merites of our sauioz Chryst.
The second oblacpon or sacrifice is. The
whole Church of Chryste, whyche is the
misticall body of Chryst, signified & re
presented in the fourmes of breade and
wyne, vnder the whyche the very natu
rall body and blood of Chryst are verely
and

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and realle. Thys sacryfyce offereth the
 Churche in the Masse vnto God the fa-
 ther thowtwe hys sonne Iesus. For like
 as Chyste bare the synnes of the world
 in hys very naturall body vpon y crosse,
 & so in hym selfe offered by hys Churche
 vnto God hys father, so doeth now the
 Churche wth the oblacyon of the very
 naturall bodye of Chyste in the Sacra-
 ment, offer by her selfe as a lynely sacrifice
 in spyrytuall bowe and dedicacyon, pro-
 mysyng to remayne and contynue in
 chyst for ether, by whose pzeious death
 and oblacyon she was redeemed, As the
 blessed father S. Austyne very playnlye
 both declare in hys epistel to Paulinus.
 All thynges (sayeth he) that is offered by
 vnto God, are bowed vnto hym, & mooste
 specially the oblacion of the aulter. In y
 whiche sacramente is declared another
 very greate bowe of oures, wherein we
 do bowe that we wyll remayn in Chyste
 lyke as in the Joynthe or knotte of Chys-
 tes bodye.

Epist. lxx.

The lyke he seacheth in hys booke
 de Trinitate dei in these wordes: Thys
 is a sacryfyce of Chysten men. We be
 yng many are but one bodye in Chyste
 The which sacrifice the church of Chyste

Libro. r.
 Capit. vi.

A. ii. frequen

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frequenteth also in the sacrament of the
anlter, well knowene of the saytheful.
Where it is declared that in the very
same oblacion that the churthe doeth of-
fer, the churche it selfe is offered.

The thyrd & most excellent sacrifice
of al, is the very natural body and bloud
of Christ. Whiche in the masse is not
onely consecrate and made by the moste
mightye power of Godes omnipotent
worde, spoken by the priest, as the mini-
ster of the churche, in the auctorite and
person of Christ, But the very same bo-
dy and bloude, with al the merites of
Christ, are also offered by the priest
and mynister in the persone of the holi
churche, as a moost acceptable sacrifice
and oblacion vnto God the father: Not
blovely deathe (as vppon the crosse on
good Fryday) for so he was but once of-
fered and can die no moze, but sacramen-
tally and in misery, representynge (as
in moost thankfull memorie) that sa-
crifice, whiche Christe made once for
euer on the crosse. Of the which moost
holy sacrifice sayeth the holy martyr So-
cyrrian: This holy sacrifice (sayeth he)
is perpetuall remainynge for euer.
There can no multitude consume this

In sermo
ne de ce-
na domi.

breed

of the blessed sacrament

head, nother doethe it weare wyth antiquity or age. And wyptyng to Cecilius: Lib 20. ff. If Iesus Chryste (sayeth he) oure Lorde Epist. iij. and our God be the hyghe priest of God the father, and he him selfe fyrste offered by sacrifice vnto God his father, & commaunded the same to be done in the memory of hys death, Then without doubt that priest is in hys steade of Chryst, which foloweth and doeth that whiche Chryste did: And then offereth he a true and a full sacrifice in hys church to God the father, yf he so offer as he hath sene Chryste offer. Chrysostome also sayeth, that hys laibe Hone. be of God is offered at the table of Chryste. Euchar. And in the seventeenth homely vpon the in Encic. Epistle to the Hebrewes, he sayeth that thus, we offer the very same oblation, whiche was once offered by into holynesse of all holy, and that ours is one with it: & they be not many or diuerse. We offer (sayth he) the very same thyng alwaye, not now one lambe, and to morowe another, but evermore the very same: for thys sacrifice is but one, els by thys reason sphe it is offered in manye places there be manye Chrystes. Not so, there is but one Chryste, whiche is every wher, both here hole & full & ther hole & full one bodye.

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For as he is but one body, whych is offered euery where and not many bodies, euen so is it but one sacrifice: Hytherto Crisostome. There are also offered in the Masse other deuoute prayers and petitions pertyculer, Also the sayth & deuotion of the minister, the reuerent ceremonies wyth other holye suffrages, whyche all maye be called (and are in dede) spirituall oblations. Not wythoute a cause then the sacryfice of the aulter beareth the name of the masse, whych (as I haue sayde) signifieth oblation or sacryfice. In whome are so excellent, so holy and acceptable sacryfices offered vp to God, not as a pryuate sacryfice profitable offered of and for the pryeste or mynyster onely, but it is a comen and moste profitable sacryfice of all Chryste people offered vp vnto God of and for the hole vniuersal Church of Chyist, and byngethe inestimable spirituall commodity frute and profit, but specially to suche as are deuoutly present at the celebration and doyng thereof.

¶ De trinita. cap.

xiij.

Johā. vi.

Ambrosi.

For as saynct Austine sayeth: what sacryfice can be offered that can be more thankefully receyued for vs at the hand of God, then the fleshe of oure sacryfice made

Of the blessed sacrament

made the body of our hygh pꝛyest: The do sacra-
gostly frute and spꝛyтуal profite of this mentis.
most excelent and holy sacrificy are in- Augusti.
effable. For besydes that, that it (as oure in enchi.
sauoure Chꝛyste playne testifyed to the
murmuring Caphernaites) mynystreth
vnto the woꝛthye receyuers of it euer la
sponge lyfe, and who that eateth of it shal
not dye for euer, It is also as sayeth S.
Ambrose and saynet Augustine offered
by dayly for our dayly infirmyties & co-
tydyan synnes. Sainct Bernarde sayth
that by the vertue of thys moste blessed
sacrifice woꝛthelye receyued, a man ys
made muche moze meher vnto coꝛrec-
cion, moze stronger and patient to labor
and payne, moze ardent and desirous to
loue and charitie, moze wyser and cꝛy-
cumspect to cautel and warenes, moze
foute and valeāt to defense & safegarde,
moze plyante and prompte to meaknes
and obedience, Moze holy and deuoute
to geue laudes prayls & thanks. Suche
lyke sentences of the inestimable fruite
and spꝛyтуall profit of thys holys sacrify-
ce are in greate number in the monu-
mentes and wyꝛtynges of the auncyent
fathers and holys wyꝛters, whome I do
omit anoydynge pꝛolixitis. For yf y coꝛ-

A. lili. poꝛ all

A godly treatise

forall garment of our saviour Chryſte
touched wth sayth, had vertue and po-
wer to heale & disealed, how much more
power and myght muste nedes the very
presence of hys immaculate holy and dy-
uine flesh and bloude haue to helpe and
heale the goosly disealed, when it is de-
uoutly thouched with constant faith and
feruent charitie: But the carnall man
will perhaps say: If the worthy receypte
of the sacrament be so effectuous, howe
is it that we perceyue it not: verely be-
cause the effectes are goosly, and can not
be grossely and sensible felte of vs, so
more then we sensibly feale oure saythe,
charitie hope, remission of sinnes, & such
other infused vertues, whenne they are
wrought in our soules: whome though
we can not fele sensibly & grossely, when
they are potored & infused in our soule,
yet not withstandinge they are verely in
vs. In lyke maner are these graces and
goosly effectes of & blessed body & blood
of our Lord, in & worthy receauer here-
of though he fele them not. Yet many
holy persons & perfitt men haue, & some
vndoubtedly doth yet oftentimes fele in
them selves, after & deuout receate in
the presence of the blessed sacrament most
delectable

of the blessed sacrament

delectable & heavenly sweetenes, muche
gossly comfort and consolation, more en-
crease of vertue, more hate of vice, more
contempte of the world, and more ardent
charitie and loue of God, with such gra-
ces. Wherefore good christian reader, y
mayst perceyue that it was the very de-
uyle and dyfyt of the deuyl, & the subtilty
of great sathan hym selfe (whoe euer ma-
liceth and enueith the honoure of God &
the health & welch of mans soule) so pre-
sumptuously and perniciously to abolish
the moste holy sacrifice of the masse and
most blessed sacrament of the aulter, pla-
cyng suche scismaticall rytes, and plan-
tyng suche detestable boke of commu-
nion thorowgh the pestilente prachynge
and ragyng wythout al reason of a sorte
of sottes (nay of Scismaticall & blasphe-
mous heretykes) to spoyle & rob almygh-
tye God of so greate honour, in thys hye
churche of Englad, so to defraude innum-
erable deuout soules of so great relife
and comfort, so to seduce & decerne so many
Christian men frome theyr true helys
and Catholyke saythe, and fynallye to
druwe so great a number, bothe of yonge
olde, hedlonge into presente danger of
damnacion, bothe of bodye and soule.

A. b. Pet

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Yet in my iudgment neyther the malycious deuyle of the deuyl, neyther the cursed and pestylente malyce of the heretyckes, seemed not muche readier in theyr dyuelyshe dyftes and pestilente perswasions, then did the fraile foly and fond madnes of suche beate blynde people, that so rebely and so fondely woulde beleue and credite in so weyghtye matters of the saythe, suche a rude raplyng rablemente, agaynste not onely the vniuersal churche, but also agaynst the very manifest and open scrypture. It was I say mere madnes of men so soone to bee perswaded from theyr sayth into so horrible heresyces, and y of suche of so small honesty and truthe, that scant coulde be trusted for the worthe of one halfe penny: whose lyues appered manifestly to all the worlde, not onely lose and leude, But also abhomynable. And as for theyr doctrine and preachyng, it was bothe blasphemous vnto goodes infallible truth, heretypall agaynste his holy worde, and also scismatical in hys catholyke church pestylente & pernycyous vnto people, sedicious to a shewde sort, and mooste commonly conteyned litle matter els then raplyng and ragynge agaynst the ceremonies

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monyes and sacramentes of the church
and the mynysters heresof, settynge the
worlde at suche losenes and leue lyber
tye, that no law coulde let lust, all good
order broken, the magistrates contemp
ned, and the people so farre deuided, that
the father dread the chyld, the mar
chaunt hys prentise, the maister his mā,
the mysteres her mayde, the wyse her
husbande. No man durst trust hys nerte
neyghboure. Amitie and frendshyp was
fled the realme, truth & truste was oute
troden, all good maners and nurtur in
youth eryled, the very noyssh of chastity
in maydens cast of cleane, so that what
eche man lyked and lusted y he thoughte
lawfull. And synally vertue so odious &
hated, that euery man semed to be twery
of all honestye. The clergye ashamed of
chastitie, the ppyetes and mynysters of
prayer, the aged of deuocion, and as our
mayster Chyriste saythe: where wycked
nesse wered plentyfull, there charite
wered colde. Of suche sedycyous sedes
sowen of this shrewde sorte we seale and
see the dregges dayly, wherefore I mar
uel muche what ment the madnes of me
to suffer them selves so shamefully to bee
seduced and so lewelly led from y. Catho
lyke

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lyke saythe and veritie of God and holy church, by such i whō wer litle colour of honesty or good lyfe, & of great learning much lesse, & that with so sclender and so vnlearned argumentes and symple reasons, whyche hath litle or no apparence. What a woꝛshipful argument was this (whyche is the chiefest) that they do commonly byynge in, to take awaye masse? The name of the masse is not in all the whole Byble, loke from the begynninge vnto the ende, Therefore it is Idolatrie to woꝛship the sacrament, and abominacion, and we oughte not to beleue it noꝛ to esteeme it. With lyke argumētes they maye wyppre out of oure belefe the Trinitie: for an heretyke might say, the name of the Trinitie is not in all the Byble, Therefore it is Idolatrye and abominacion to woꝛship it, and we oughe not to beleue in it. As thys argument is verpe sonde, and solphe and the conclusion detestable heresie agaynst the holy Trinitie: So is the other agaynst the blessed sacrament. For thoughe the name of the blessed Trinitie be not expresselye in the Byble, yet is there taught the things whyche this name Trinitie dothe signifye, that is to saye: Thre persons, the father,

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ther, the sonne, and the holy goost, which
all thre are but one God. In lyke ma-
ner we aunswere to theyr sonde argu-
ment and folowe the reason. That though
this worde Masse or Missa be not in all
the Byble, Yet the thyng, whiche this
worde Masse principally dothe signifye
(that is to saie: The consecracion and ob-
lacion of the verbe bodye and bloude of
Christ in the blessed sacrament,) is ma-
nifestly taught by our sauyour Christes
deede and wordes in the scripture: & ther-
fore we oughte to beleue it, and proue y
the contrary is an horrible heresye. By
lyke kynde of argument in trewe forme,
In this maner. In all the whole Bible
from the fyrst lyne of Genesis, to the lat-
ter of the Apocalipses are not found these
saynges: The Masse is abominacion.
It is Idolatrye to worshyppe the sacra-
ment. Christes bodye is not in the Sa-
cramente. The Sacraamente is but a
sygne of Christes bodye. But they
are agaynst the very manifest and open
scripture, and trewe saythe of Christo
his church the pyllar and the grounde
of truethe and veritie. Therefore we
iustly conclude, that eche of these sayn-
ges are very detestable Heresye, and
who

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who that eyther dothe beleue, eyther dothe teach any of these, they are very execrable heretykes, & we oughte not, neyther any other chrysten man to beleue them.

Now for as muche as the chese and princypall thyng that I entend in this present purpose is (for the instruccyon of þ vnlearned and ruder sort) to set forth and to proue by moste manifeste and substantiall wytnes that in the blessed sacrame[n]te of the aulter is the very naturall body and bloud of our sauour Chryste, verely and really, I shall therefore not onely bring in warrant and witnes sufficiently and aboundantly for the trueth & veritie, But I shall also shew bryefly what proues and warrantys the heretykes vse for the mayntenaunce and defence of theyr heresye and falshede, that the wyse and diligent reader (diligently and indifferently readyng bothe) maye decerne and se howe fyne and substantiall the ground and foundation is of þ catholyke fayth, and how feble and false the foundation and ground is of the falshe and heresye.

And fyrste for the grounde and profe of the holy and catholyke saythe, concerninge the reall and very presens of the blessed

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blessed bodye and bloud of Chyyst in the
holy sacrament, we wyll bypnyng in thre
sortes of testimonies and witnessess: that
(as oure Sauour sayethe) in the wytnes
of two or thre myght stande all trowth.
The fyrst are þe playn scriptures, whych
alone were (or at the leste oughte to be)
sufficient to a chyristen man. The seconde
shalbe the auctoritie or wytnes of the ge
neral counsels, whych presentethe the
whole Church, from whom as from the
holy spirite of veritie, commethe and is
declared the truethe in all controuersye
in matters of oure saythe, vnto whome
we ought to geue greate honour and res
pect. The thyrde shalbe the testimonyes
of the aunciente fathers and holpe wy
ters, who shall declare not onely theyr
owne sayth and belief, but in declarynge
thereof shal declare also the saythe of the
church of Chyist in theyr tyme, whych
was none othere then theyrs. And be
cause that the reader myghte the better
perceave, that the catholyke sayth as con
cernynge the blessed sacramente is no
new inuented saythe of late yeaeres, but
hath ben the sayth of the Church sythe
the tyme of the holy Apostles, as ye shall
playnly perceyue by the testimonies of
these

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these auncient and holy fathers, whom
I shall so place in such order as they ly
ued in the churche frome tyme to tyme,
notyng in the margyne, the yeare of
our Lorde, beginninge from the tyme of
S. John Euangelist, that is to saye at y
holy martyre S. Ignacius, who was S.
John Euangelists disciple, and learned
his saythe of hym, and so procede frome
tyme to tyme alleginge the holy doctours
and auncient fathers of every tyme, un
tyll within foure or fyue hundred yeres
or litle more of oure tyme. And as for
these foure or fyue hundred yeares laste
past, the heretykes them selves doe con
fesse and graunt that y catholyke church
hath constantly beleued and professed
and taughte the very real ptesens of the
very natural body and bloud of Chryste
in the sacrament. And he that will not
be satisfied with these thre witnes, that
same is not woorthye the name of a
Christian man, but ought to be take as
an Heathen publican. For by these thre,
that is to saye, by the holy scriptures, the
holy generall counsels, and by the holy
auncient writers we are instructed and
led in oure faith and Christian manners.
And fyfthe thou shalt marke, deare and
diligent

of the blessed sacrament

diligente reader) that where these carnall Capernautes and Jewes the sacramentaries, woulde make the worlde to wene that our sauiour Chyſt, of his ineffimable charitie ſhewed towarde vs in hys deathe and paſſion, had leſte vnto vs in the blessed Sacramente but a bare peece of bakers breade, as a ſygne of hys bodye (whiche in very dede were but a ſymple and a poore meane memoriall of ſo greate charitie) and not hys very bodye in dede, and therefore they do conclude (as they myght well, if this were true as it is falſe) that it is Idolatrye to worſhyy it.

Thys do they ſay diligently teach, but all without the Byble, hauynge no warrant of ſcripture, neyther witnes of any one generall counſell, or auncient holy wynters of the church, but woulde haue the worlde beleue the ſo: the bare worſhyy of their worſhyyfull moordes. But if thys were true, as it is moſt vntreue and falſe, that Chyſt had leſte vs in the ſacrament but a bare ſigne of his body in bakers bread, then had the Jewes Synagoge bene in better caſe a greate deale then the church of Chyſt. For they had a more worthyer ſygne of

B. j. Chyſtes

A godly treatise

Christes bodie the is bare bakers bread
for they had myraculous manna, cal-
led in scripture the aungels breade, be-
cause it was ministred to them by an-
gels frome God: and (as they saye) the
church of Christ hath but bare cozporal
bread, ministred withoute myracle by
baker. But the holy apostle saint Paul
proueth evidently & playnly thowout
(all mooste) the whole Epistle to the He-
bryes, that the testament, priesthod, mi-
nisterie and sacrifice of Christ excelleth
in perfection, the testamente, priesthod,
ministerie and sacrifice of Moyses, for
that the sacrifices & ceremonies of Mo-
yses were but figures, similitudes and
significations of the onely sacrifice of
the new law and testament, and the olde
lawe had but a bare shadowe (as sayncte
Paule sayeth), of the good thinges that
shoulde conie thzough Christe, which he
shoulde bring vs, & not the thinges them-
selves. And without doubte, as the testa-
ment and priesthod of our sauour Christ
passed and did excell in perfection y olde
testament and priesthode of Moyses, so
both the new law Evangelical and sa-
cramentes y our sauour Christ taught
and instituted, excell in perfection y olde
lawe

of the blessed sacrament.

lawe and Sacramentes, that Moyses taught the Jewes: For they had the vnperfecte, we haue the perfecte, they had the shadowes, wee haue the bodye, they had þe figures and signes, and wee haue the thynges them selves. Let therfore the Jewes and heretpckes go together, with their beggery and bare significacions & signes. For al the figures are gone and passed wyth the figuratine & imperfecte lawe and priesthode, and Chryste hath placed the veritie. In token whereof he at the laste supper wyth his disciples immediatly befoze he instituted the blessed sacrament, he fyrste dyd eate wyth hys disciples the Pascall, whyche was that hyghest & moste excellent sacrifice of the olds lawe: and immediatly vpon the eatynge hereof, he instituted the most blessed sacrament, Intendinge as saine Jerome sayeth, to make an ende of the carnall and Mosaicall feast, whych was celebrated in eatynge the Pascall lambe and the shadowe so passynge and vanyshynge awaye to place in stede hereof the very Pascall lambe. Therefore sayde he to hys disciples, as saine Luke wytnesseth, I haue greatly desired to eate this Pascall lamb befoze that I suffer.

Super
Patheñ.

Luke. xxi

B. ii.

Nowe

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Howe thys greate desyre of our sauour
 Chyste was not so muche to eat the pas-
 cal lambe, the imperfect sacrifice of the
 olde lawe, but rather it was to ende (fyrth
 he came to fulfyll the lawe) all the im-
 perfecte and fyguratiue sacrifices, and
 to place in their stede not bare signyfica-
 cyons and baren fygures (for suche were
 the other,) but to place for euer the very
 tie it selfe, as the perfeccyon and ende of
 all fygures the most perfectest and most
 holy sacrifice of hys very body and blood
 For as Tertullian sayethe: of breade he
 made hys boode, whiche he dystribu-
 ted to hys dysciples. Thys was it that he
 longed and desyred so soze to eat wyth
 hys dysciples eare he should suffer. Fur-
 thermoze at thys hys latter supper, he
 fulfilled also in the blessed sacramente
 the offyce of hys euerlastynge p[re]sthod
 p[re]figured (as saincte Cypriane saythe)
 in Melchisedech. For we can not rede
 that he anye where or any tyme els full-
 fylled that fyguratiue p[re]sthode, whose
 sacrifice and offerynge was breade and
 wyne, saynge at hys laste supper in the
 blessed Sacramente, wherein is offered
 the verye boode and bloude of Chyste
 vnder the formes of breade and wyne.

Tertuli.
 iij. lib. ad
 uersus
 Marcio.

Ciprian^o
 li. y ept. iij

of the blessed sacrament

He hath also kept and fulfilled his promys made to hys dyscyples, in the syrte of sainte Iohn, promysinge vnto the that he woulde geue them breade, whyche shoulde be hys fleshe, not a fygure of hys fleshe, but that same verye fleshe whyche he woulde geue also for the lyfe of the worlde. Nowe consonauntly and agreeably hereunto, the holpe Euangelystes Saincte Mathewe, Saincte Marke, and sainte Luke, doe mosse playnly declare howe and in what maner oure Saviour gaue thys breade, whyche was hys very fleshe and bodye: and thus here we wyl bypnye in oure fyrst wytnes.

Theophi.
in Iohā.

¶ The fyrst witnes and prose.

The wordes of the Gospel are these, Mat. xxvi
repor ted vniformely of sainte Mathew, Mar. viii
saincte Marke, and of saynte Luke. As Luke. xxi
they were at supper, he toke breade in
hys hande, he blessed, he brake it, & gaue
it to hys dyscyples, sayinge: Take, eate:
thys is my bodye, whyche shalbe geuen
for you, As who woulde saye: Thys ys
the breade that I promysed to geue you
which shoulde be my fleshe. And after they
had supped, he tooke the cup or Chalice,
and geuyng thanks, gaue it to them
B.iii. sayinge:

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saying: drynke of this all ye. For this is my blood of this new testament, whiche shalbe shed for many in the remission of synnes. Who coulde hane spoken more playne in so few wordes, to expresse that thyng that we do beleue and intende to proue: that is to saye: That the sacramente whiche he gaue wth hys hande vnto hys disciples, was hys very bodye: he sayde not thys is a sygne or fygure of my body.

Thys is a sygne or fygure of my blood, But most playnly he sayde: Thys is my body, Thys is my bloude. If there be parabolical or figuratiue sence or meanig in these most playne wordes of Chyyst & any other sence then þ letter manifestly & litterally doeth signifye, Then shoulde there some woordes or sentence goynge before or folowynge, expresse and declare what the meanynge or sence shoulde be. For so commonly we doe fynde in al paraboles and methaphoricall and fyguratiue speches. As whan he sayeth: I am the true vyne, I am the doore. In whiche sayinges he ment not that he was a materiall vyne or a materiall doore, but he mente that he myghte be compared, and was lyke in some propercie vnto a vyne
or to

of the blessed sacrament.

oꝛ to a doze, and thys vnderstandynge
oꝛ sence the woordes that folowe do lead
vs to. Foꝛ it foloweth, Lyke (sayeth
Chyste) as the bzaunche can not beare
fruyte of it selfe, excepte it remayne in
the vyne: no moze can you (he saith) ex-
cept ye abide oꝛ dwel in me. Lyke as the
tres beareth the bzaunches and myny-
strereth and geneth lyfe, myce and power
to beare fruite: so oure sauoure Chyste
was and is the strengthe not onely of
the Apostles, but also of vs, and geneth
and mynistrereth the lyfe and grace to be
frutefull in all good woordes. In lyke
sorte of the doze, whose propertie is that
we enter and come out at the dooze. In
thys propertie Chyste was lyke vnto a
dooze. Foꝛ he was and is the doze of sal-
uacyon, as by whose mercy and merites
all that are saued enterethe. Therefore
to signifie thys, Chyste added & sayde:
If any man enter in by me, the same shall
come in and out, and shal fynde pasture.
Let vs nowe consider then the woordes
that doe folowe these wordes of Chyste.
Thys is my body, & thys is my bloude, &
they shall declare vnto vs the true mea-
nyng of this place of scripture. It folo-
weth immediately after these woordes:

W. lili. This

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Thys is my body, the which shalbe geue
for you. And of the cuppe it folowethe
whyche shalbe shed for many in remissio
of synnes. Then Chyste ment & gaue to
hys discyples, that whyche was geuen
for them. And in the cup he gaue them
& meant that whiche was shed for many
in the remission of synnes.

Rupert^o
in Johā.

Nowe it is moste certeyne, that ney
there was it breade that was geuen for
them, but the verpe naturall voodpe of
Chyste. Neyther was it wyne that was
shed for manye in remission of synnes,
but the verpe precious and innocent
bloude of oure sauoure. Then he gaue
them hys verpe naturall bodye and hys
very precious bloude. Syth then that
Chyste our, sauoure, the everlastynge
wyledome of God, and the pure, and sin
cere trueth it selfe, whome the father of
heauen will haue vs heare, speakynge
these woordes doune from aboue: Thys
is my deare beloued sonne, in whome I
depyte, heare hym, Sythe then I saye
that the trueth it selfe the very sonne of
God hathe simply and playnely spoken
these woordes of the blessed Sacrament
Thys ys my body, thys ys my bloude,
we ought therefore as ye hath playnely
spoken

of the blessed sacrament

spoke them, so wythout al fygures, Tropes, Metaphers, Similitudes & al other crafty quibodies and exposicions (yea peruers understandyng) playnely and simplye to receaue them and to beleue them, as Chrysste hath playnely spoken them, and as the holy Euangelistes hath reported them, and to heare and beeleue them, and not the wycked and wylpe Heretykes, who to mayntayne and to defende their indefensible & blasphemous Heresie, are neyther ashamed neyther afraid to peruerter the mooste holpe and playne woordes of the sonne of god.

Ruper. fu
per Johā.

The electe and chosen vessell of GOD, In whome Chrysste hymselfe spake, the holy Apostle Sainct Paul, a worthy wytnesse for vs, confirmeth and ratifyeth the same whyche wee haue hearde reported of the holpe Euangelistes, as concernynge bothe the institution of the blessed Sacramente, and also the veritie of the bodye and bloude of **CHRISTE** therein. Thys mooste holpe apostle is much worthy of credit in thys matter specyally. For he telleth vs none other then he receaued and learned of our Lorde.

This

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Thys same holy apostle myndyng to re-
forme the vnrerente receauinge and
misuse of the blessed sacrament amonge
the Coynthians, declareth the institu-
tion herof in thys maner : Our Lorde
Jesus (saith he) the same night y he was
betraied toke bread and gaue thanks, he
broke it & saide. Take eate, this is my bo-
dy whiche shalbe geuen for you, doe this
in the remembraunce of me. In lyke ma-
ner after he had supped he toke the cup,
saying: Thys cup is the newe testamete
in my bloude, doe this as ofte as ye shall
drynke hereof, in the remembraunce of
me. Here we see howe vniformely, howe
consonantlye the holys apostle (or rather
the spirite of Chryst) dooeth declare the
holys institucyon of the blessed Sacra-
ment by our sauoure Chryst, & reported
the wordes of Chryste euen as the holys
Euangelistes declareth without any ad-
dicio wherof wee might iustly gather a-
ny other sence than y whych the letter
plainly signifyeth. That is to saye, that
Chryste gaue vnto hys apostles at the
supper the same nighte that he was bee-
trayed, the very same bodye that was ge-
uen for the, & the very same blood y was
shed for manye in remission, & was shed
vpon

of the blessed sacrament.

vpon the crosse to ratifie the newe testa-
mente. And besides thys the Apostle
Sainte Paule bothe sheweth the cause
of the institution and vse of the blessed
Sacramente, reportynge the wordes of
Christ: dooe thys in remembraunce
of me, & also he declareth what was met
bi these wordes of Christ. Where I note
y Christ saide: do this in y remembraunce
of me, but he sayde not, doe this in the re-
membraunce of my body, or in y remem-
braunce of my blood, as oure vnlearned
sacramentaries do cōfesse, but as. S. An-
selme declareth he saide: do this in y remē-
braunce of my passion y I suffered in this
my body, & shedinge this my blood vpon
y crosse for you. And ye priestes doe this
y is to say, of bred cōsecrate ye by y migh-
ty worde of myne, my body in memozye
of my passion, and remember my deathe
as oft as ye shal offer vp thys most holpe
sacrifice of my body and bloude (hec ille).
And this declaracion doth the wordes of
Sainte Paule ratifie that doe folowe
immediatly: As ofte as ye shall (saye the
he) eate of this bread and drynke of thys
cuppe, ye declare and shewe the death of
oure I. D. K. D. C. vntyll he come vnto
Iudgemente. The cause then of the in-
stitution

Anselm

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stitution of the blessed Sacramente is the memozy of the deathe and passyon of Chyyste. And not that in the Sacrament shoulde be but the memozy of Chyestes bodye and bloude, but there is in the blessed Sacramente the verye presence of hys very naturall bodie and bloude, and it is and ought to be cōsecrate, receaved and offered vp in the Churche of Chyyst in the memozy of hys passyon & deathe. For what could put vs in a more perfect and lyuely memozy of Chyestes passyō and deathe, then to haue presente the very same bodi wherein he suffered that passion and deathe. So in the supper of our Lorde is had the memozy of hys deathe and passyon, and neuerthelesse there ys also consecrate and receaved, the verye same body whiche dyd suffer deathe and passyon. And this the holy apostle Saint Paule signifieth playnly in the wordes that folowe. Wherefore (sayeth he) who soener shal eate of thys bread and drinke of thys cuppe vnworthely, shalbe gyltie of the body and blond of oure Lorde: let a man therfore examyne hymselfe, and so let hym eate of that bread and drinke of that cuppe. Where I doe marke that though the holpe Apostle dothe call the Sacrament

of the blessed sacrament

Sacrament bread and cup; yet he dothe
not saye: whosoener shall eate breade or
drynke Wyne, or lette a man examyne
hymselfe and so let hym eate breade and
drynke Wyne, but he sayede: who that
shal eate of thys bread, or drynke of thys
cuppe. And so let hym eate of that bread
and drynke of that cuppe. For he would
not signifie by these woordes common
bare bread, and bare Wyne, but woulde
signifie a singuler and a specyall bread
and a singuler and a specyall Wyne,
which was the very bodye and bloud of
Christe. Therefore sayd he: of this bread
and of thys cuppe, of that bread, and of
that cup. And thys sense and meaninge
he expresseth in the next woordes folowe
ing where he sayethe: For he that eateth
of that bread and drynketh of that cuppe
vnworthely, that same shal be gyltye of
the bodye and bloude of our Lord, not of
the vnworthy eatynge and drynkynge of
breade and wyne, but of the vnworthy
receauing of the bodye and bloude of our
Lord. Let a man therefore (sayethe he)
examine hymselfe: What examinacyon
shoulde a man make to eate a pece of bred
and to drynke a cuppe of Wyne? For the
Heretikes make no more of the blessed
Sacrament

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Sacrament. What worthynes is there required of a Chyſtian man to eate a pece of bakers breade, and to drynke a cup of wyne? If it be but bakers breade as they ſay, and common wyne: But vn doubtedly the holy Apoſtle ſheweth vs a worthy and the very plain cauſe of the examination and worthynes that are required. For, ſayth he, he that eateth and drynkeſh vnworthely, eateth and drynkeſh his own dampnation: Not by cauſe he eateth vnworthely bakers bread, but becauſe he maketh no difference of our lordes body. Becauſe he commeth as vn reuerently and rudely vnto the verpe body and bloud of Chyiſte, as he would doe vnto a pece of bakers bread. In y which wordes, S. Paule declareth very mannyfeſtly that in the Sacramente is the very naturall body and bloud of Chyiſt, and not only bare breade. Or els he woulde haue ſayed, becauſe he puteth no difference of our lordes bread. But he plainly expreſſed the cauſe of ſo greate daunger in the vnworthye receate of the blessed Sacrament, becauſe, ſayeth he, he putteth no dyfference of our lordes bodie, & not of our lordes bread. By the ſentence hereof Sayncte Paule, as manye as receaued

of the blessed sacrament.

receaued the blessed Sacramente as a
pierce of common bread (as dothe all the
secte and sorte of the Sacramentaryes)
and vseth the holye Sacramente wpyth
no more reuerence then they woulde
doe a pece of bread (as doethe these blas-
phemous Heretickes whych woulde
make but bare breade hereof , they eate
and drynke theyr owne dampnacyn.

And not a litle makethe for vs that *i. Corin. x*
whiche Sayncte Paule wyrtethe in the
tenth of thys epistle, where he saith : Is
not the cuppe of benedycyon that wee
blesse, the partakinge of Chrystes bloud,
and the bread that wee breake , is it not
the partakinge of the body of our Lorde?
he sayde not that it was the partakynge
of the bread and wyne of our Lorde, but
of the bloud and body of our Lorde. For
we many, sayth he , are but one breade &
one bodye , as many as dooe partake of
one bread and one cuppe . Wher the ho-
lye Apostle declareth that the whoole
Church of Chryst is made one mysti-
call bodye of Chryste by reason that all
dooe receaue in the blessed Sacramente
one verye bodye and one verye bloude:
For if wee shoulde vnderstande a mate-
ryall loafe , and a materpall wyne,
wherof

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wherof the whole church dothe pertake,
then must it nedes be a wonderful great
loafe, and a very large cuppe that the
whole mysticall bodye of Chryste, that
is to say the whole Church throughout
the world should pertake. But verely, S
Paule mente no one materiall loafe or
bread, but one very bodye and bloude of
Chryste in the blessed Sacramente. And
thys loafe (Saint Cipryane saithe) there
De cena can no multitude (be it neuer so greate)
domini. consume and eate vp. For though it be
receaued of innumerable persons, infi-
nite times, yet that most blessed body as
it is not slayne when it is offered, so is it
not consumed whē it is receaued. Thou
mayst here now perceauē (deare Chry-
stian reader) by those sure wytnesses,
where vpon the saythe and doctrine of
the church, as concernynge the blessed
Sacrament is grounded: Not vpon the
opinion or doctrine of man, not vpon a-
ny Erroure, or euil custome crept into
the church by negligence of the clergy,
as the vnshamed lyeinge Papsters
woulde make the worlde to wene, nor v-
pon any false expositions or blynde glo-
ses of holpe. Serpyture as the contrarie
blasphemous heresie is, but it is faste
grounded

of the blessed sacrament.

grounded vpon the most manifest doctrine and plaine facte of our Sauoure Christ, testifed in the moste open scripture and holy worde of God, receyued & obserued by the Apostles, and fro theye tyme hytherto of the vniuersall church of Christ, as thou shalt heare by the testimonies of the counsailes and of the holy and auncient wyrters.

Our second wytnes and warraunte are the generall counsaile of the catholyke and vniuersall church of Christ, of whom it is wyrtten by Christ in the gospel of saint Mathew: where two or thre be gathered together in my name, I am in the myddes sayeth our sauour Christ. And he that hereth not þe church oughte to be taken as an Heathen or a Pubykan. For wyth the church Christ promysed that the holy goste, the spirite of veritye shulde remayne for euer, and teach it al veritye: therfore saint Paul calleth the church the pyller and strong foundacion of truth. The wytnes of the church of Christ ought to be vnto euery Christian of an vndoutful credit in matters of our faith, wherein it can not erre. The generall counsaile therfore whiche presenteth vs the vniuersall church, we

Mathew.

Mathew.

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Anno do.
cccclv.

doe place here for oure seconde wpytnes
and pꝛofe, for the veritie of the reall and
very pꝛesens of the very bodye & bloude
of our sauour Chryste in the blessed sa-
crament. Fyꝛste the holye counsaill of
Ephesus, where vnto were gathered to-
gether two hundred fathers for the con-
dempnacion of Nestorius heresie, who
denyed that the fleshe of Chryst in the sa-
craments was able to geue lyfe, for he
plainly affyꝛmed Chryste to be but pure
man, and therfoꝛe the fleshe of him could
gene no lyfe. Agaynst thys with other
moꝛe hys heresyes, Ciril the Bishop of
Alexandria, called a Synod of two hun-
dred bishops. Thys counsaill was and
is of greate estimacion and aucthoritie
with y^e auncient fathers, in so much that
sainct Gregoꝛy allowed and approued
thys wyth the coulsaill of Nice, Constan-
tinoble, and Calcedone, as the four gos-
pels, whose woꝛdes be these: As I do re-
ceyue and honoꝛ the foure gospels, euen
so do I the four counsaills. &c. In thys
counsaill it was desyꝛned, that wee do re-
ceiue in the sacrament the very fleshe, the
whyche geueth lyfe. In the couisel whome
Leo the nyꝛth of that name called & cau-
sed to be kept in the citie of Versellis a-
gainste

of the blessed sacrament.

gainst the same pestiferous heresy, then by one Berengarius wickedly taughte, the same heresye was viterly condempned as Platina also witnesseth.

The counsayll also of Turone kepthe by Victor (the seconde of that name) In the whyche counsayll one Hilbrandus (then archedeacon of Rome) was president, who with great learned men did conuince Berengarius, the aucthor of thys abhominable heresye, who remayned still obstinately in thys hys detestable errour. Then Nicholas the seconde called and summoned a counsayll vnto Rome of an hundred & thyrtye bishopes, and sente for thys Berengarius thither, and there he with aduyled and expresse wordes abiured this heresye. The forme of hys abiuracion, ye maye reade in the Decrees, the seconde distinction, De consecrat. Yet after this he fel shortly after (not to that heresye) but vnto the heresie that Luther doeth holde, affirmynge that in the sacrament of the Altar with the real presence of **C H R I S T** bodie, there is also substance of bread still remaynynge.

Then was there a counsayll called vnto the cite of Rome, by Gregory the vii.

C.ii. Therunto

An. m. liij.

Anno do.
D. lviij.

Anno do.
M. lxxij.

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Whereunto also came Berengarius, openly reuoked thys his heresie, as Sabellius wytnesseth in hys thirde boke, the. ix. Eneados.

M. cccc.
xiiij.

M. cccc.
xv.

Finally the counsell of Basyl, and also the counsell of Constance (whom I do passe ouer) did most openly condempne thys heresye. Thus manye counsels do witnesse the fayth & catholyke doctryne of the church of Chyſt, concerning the blessed sacrament; and cōdempneth the contrary opinion soz damnable heresie. Where the sacramētaries can shew no one counsayl, wherein eyther their doctryne was allowed, either our faith was condemned. But thys our fayth hath continued cōstantly and slymely in the church syth the Apostles tyme, as shall appeare by these witneses that folowe.

The thirde wytnesse.

Nowe sozasmuche as the holy wyrters who are dead and gone many yeres passed, can now not be iustly suspected to fauour specpally any part saving the only syncere truthe, they ought therfore of reason to be taken and credited, as to geue most wayghthy, euidente, and true testymonye in the matters of oure fayth, specially suche as God hath declared,

of the blessed sacrament.

red, & set forth by many miracles, bothe
in theyr lyfe & after their deathe to haue
ben hys saythfull electe and true seruants
in theyr holy lyfe and conuersacion.
I shall therefore, as I promised, alleage
& bypnyng forth here of a greate multitude
of holpe fathers and auncient wyrters,
some, and of a greate number of places,
set forth a fewe, that the reader maye se &
perceyue what the saythe was and hath
ben concerninge the blessed sacramente
in the holy church of Christ, in the time
of these auncient and holpe fathers. For
suche sayth as they receyued of h church
suche taught they in their tyme, & suche
they commended and deliuered by their
wyrtinges, vnto suche as shoulde come
after them. And therefore we maye per-
fectly se by the testimonies of them what
hath ben the sayth of h church of Christe
concerninge this holy sacrament syth, y
tyme of the holy Apostles.

First I begyn at Ignacius the mar-
tyr of Christ the disciple of saint Iohn
Euangelist, who receyued hys saythe of
hym, and was the thyrde bishop of Anti-
oche after saint Peter. He in hys Epi-
stle that he wrote to the Romayns moste
deuoutlye testifieth and wyrteth of the
C.iii. blessed

Anno do
m m. lxi.

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blesſed ſacrament in thys maner: I wyl
not eat corruptible meat, I deſyre not
voluptuousneſſe of thys worlde; but I
deſyre the bread of God; the bread cele-
ſtial, the bread of lyfe, whyche is the fleſh
of Jeſu Chryſte, the ſonne of the living
God, the whyche was borne of the ſede
of David, and Abraham, in the latter
tyme: and I deſyre the drynke whyche
is hys blood. Therefore he exhorteth the
Ephelians in this wyſe: make you haſte
(ſayeth he) to approche oft tymes unto
the ſacrament of the Altar, the glory of
God, for when that is ofte frequented,
then are the powers of Satan expelled.
And in the ende of the ſame epiſtle: Break-
ing the bread, the whyche is the mede-
cine of mortalitie, the triacle, not of the
dyinge, but of the livinge in God by Je-
ſu Chryſte.

Here I myght place the teſtimony
alſo of Partialis, the apoſtle of Agri-
tanes in hys Epiſtle ad Burdigalenſes
the thyrde chapter.

The teſtimonie alſo of Anaclethus
holy martyr in hys fyrſte Epiſtle ad
Anno do mini. lxxx nes eccleſias.

The teſtimonie of Alexander
Anno do mini. cxx. martyr in hys fyrſte epiſtle Ad oēs eccleſias.

The

of the blessed sacrament.

The testimony of Telesphorus the martyr, In decretis Telesphori.

Anna 80
mini. cccc
Anno do-
mini. cl.

The testimony also of Iustinus the martyr in hys seconde apologie, ad Anthonium primum pro christianis.

These maye the learned reade in these places, whome I leane here auoydinge pzoletite.

The nexte is Irenaeus in hys fourth booke that he wyrteth agaynst heresies, where he hathe these playne woozdes: When the chalyce or cup mingled with water and wyne, and the bread broken receyue the worde of God, it is made the blessed Sacramente of the body and blouds of Chryste, of the whych the substance of our fleshe increaseth and consysteth. Howe can they than denye that the fleshe is partaker of the gifte of God whych is euerlastyng lyfe, sayth that it is nourished wth the bloude and body of Chryste, and is made the member of the same, as the apostle sayth in the Epistle to the Ephesians: For we be members of his bodye, and of hys fleshe and boones. Not speakyng these thynges of the spirituall or inuisible man. For the spirit hath netther fleshe neither bones, but speakyng of the cōneccio & dispositio

C. liij. of the

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of the natural body & whiche consisteth
of fleshe and bones, the whyche natural
disposition of the bodye is fedde and in-
creased with the cup which is his blood
and wyth the bread whych is his body.

Anno do-
mini. cc.

Tertulian is our next wytnesse, who
wyrteth in his booke intituled, De resur-
rectione carnis, in this sozte. Nowe let
vs se and beholde the forme and beautie
of a chrystian man, what and how great
pzerogatyue hathe this our fraple & syl-
thy fleshe with God: Although that this
were dignittie ynough, there can no soul
at all attaine health oꝝ saluacion, except
that (whyles that it is in fleshe) it beleue
oꝝ receiue the faith, the fleshe is so neces-
sary a thyng of our saluacion: whē the
soul of the fleshe is knyt to God, it is the
fleshe that maketh that the soule may be
so knyt. For & fleshe is washed, that the
soule may be purified. The fleshe is an-
noynted that the soule myghte be conse-
crated. The fleshe is signed that the soul
may be strengthened. The fleshe is sha-
dowed wyth layinge on of handes, that
the soule myght be illumyned with the
holy goste. The fleshe eateth the bodye &
blood of Chryst, that the soule myght be
fedde with god. And because that sainte

Cypriane

of the blessed sacrament.

Cypriane the blessed martir was so diligent a reader of Tertulian, I place hym nexte, who wryteth in hys sermon that he maketh of the supper of the lord, in thys maner.

Our Lord Chryste (whose bodye we do touche) is bread, that thys bread may be geuen vnto vs, we praye dayly, leasse we that are in Chryst, & receyue the Sacrament of the aulter daily, as the meat of our saluacion, by meane of any great offence abstayning, beyng forbydde fro the heauenlye bread, we should be separated in dede from the body of Chryste. He preaching and monishyng vs: I am the bread of lyfe that came from heaue, if any eate of thys breade, the same shall lyue euer. The bread that I wyl geue it is my fleshe, whych I wyl geue for the lyfe of the worlde: therfore whan he sayeth that he shall lyue for euer if he eate of thys bread, it is manifest and playne that they shall lyue whych touch hys bodye, and receyue the sacrament of the alter after the maner of communion.

Pyghe so thys tyme was pope Bonifacius, who wryteth plainly for the vertie of the sacrament, in Epistola ad subscribam de non veranois sacerdotibus.

C. b.

Dionisius

Anno do
mini. ccl.

cc. lxxx.

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cc. d.

Dionisius Alexandrinus an excellēt learned man, witnesseth with vs also in hys fyfth boke, *De baptisinate.*

cc. lxi.

Origene whose woꝝkes are comelye had, in the .viij. Homely that he writeth vpon the .iij. boke of Moyses, Pumery sayeth: Those thynges whiche before tyme were done in fygure, now are they accomplished in the veritie and in dede: Before baptisme was in the sea and in the cloude, but now the regeneracion is in very dede, in water and in the holpe goſte. Then was Manna the meate as in the fygure, but now the fleſhe of the woꝝde of God is in dede very meate, as he hym ſelfe ſayeth, My fleſhe is very meate, and my bloude is verye drynke. By theſe hys woꝝdes we may perceyue that the Jewes hadde the fygure, but wee Chryſtians haue now the thyng it ſelfe, that is the very body and bloude in very dede.

Anno do.

mini. ccc.

Aboute that tyme was Arnobius, and who that wyll maye reade hym vpon the .lxxx. and .cc. Pſalmes.

ccc. xxx.

Juuenius the chryſtian Poet, in hys verſes wyrteth theſe playne woꝝdes of Chryſte. As ſoone as he had ſpoken, he wryth his owne handes brake the bread, and

of the blessed sacrament.

guyng thanks, he taughte and tolde
hys dysciples that he gaue hys own pro-
per bodye. And when he toke the cuppe
repleate with wyne, he sanctified it (ge-
uyng thanks) and gaue it, and taught
them also that he hadde deuised vnto
them hys precious bloude, and sayde:
Thys bloud, shall remit the synne of the
people. Drynke it and beleue now these
true and bysayned wordes.

I leane out here Eusebius Paphly ccc.xx.
bishop of Cesaria, and Eusebius Emi-
senus, who gyueth very playn wytnes ccc.l.
in thys matter, and wrote in the yeare
of our Lord, the one. ccc. xx. & other. ccc. l.

Byllarius greatly commended of
saincte Jerome, wyrteth in hys eyghte
boke (de trinitate) & sayeth in verye ma-
nifest woordes, that Chyfte hym selfe
sayeth: My fleshe is verelye meat, and
my bloud is verelye drynke: and he that
eateth my fleshe, and drynketh my bloud
dwelleth in me and I in him. As concer-
nyng the veritie of the fleshe and bloud
of Chyft, there is no place left to doubt
at, for now both by & woordes of our Lord
himselfe, & also bi our faith it is veri fleshy
& bloud. And these receiued & drōke, doth
cause & we be in Chyft & & chyft is in vs

Damasus

Anno dñ.
ccc. lxxi.

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ccc.lxx.

Damasus was also in the yere of our Lord. ccc. lxx. he wyrteth for thys be-
ritie in the Epytyle, ad Stephanum Ar-
chiepiscopum.

ccc.lxxx.

Athanasius likewyse vpon the epistle of saint Paul to the Corynthians.

ccc.lxxx.

Saint Basyl specially, De regulis monachorum, when he was demaunded of hys brethren, wth what feare, faith and affection the grace of the body and bloude of Chyyst ought to be receyued. Merely (sayeth he) the Apostle Saynte Paul teacheth vs wth what feare, say-
ing: He that eateth and drinketh vnwoz-
thely, he eateth and drinketh hys owne
iudgement or condemnation, not put-
tyng difference betwene the body of our
Lorde and other common meates. But
the wordes of our sauour Chyriste tea-
cheth vs sayth, whyche sayeth: Thys is
my body, the whych is geuen for many.
Do thys in the remembraunce of me.

ccc.lxxx.

Gregorius Nissenius, whyche was
in the same tyme wyrtynge De vita Poi-
les, giveth counsell that we shoulde re-
ceyue wth a pure & a cleane mynd that
celestiall breade, spekyng of the blessed
Sacrament: whom no slopyng sayeth
he, nor tyllage hath brought forth, but
it is

of the blessed sacrament.

It is breade, whych is prepared for vs
wthout tillage, and wthout any help
of man. Thys is founde flowynge from
aboue vpon the earth, for the bread that
came from heauen the whiche is verpe
meate, whych is fygured also by thys
hyssoppe of Hanna, is no spirituall or
corpozall thyng, for how can an vncoz
pozal thyng become meat: & that thyng
whych is not corpozal muste nedes be a
verpe body. And surely the bread of this
body, neyther plowynge neither tylling,
neyther husbände mans woork he hath
brought thys forth, but an earth remay
nyng vndefyled. And yet was the earth
ful of this bread, with the which the hon
gry that knoweth the mysterpous birth
of a byrgyn, may sone be satysfied.

Who that wold diligently reade S.
Ambrose in his fourth booke De sacra-
mentis, the. iij. and the. v. chapters, and
the fyrste chapter of hys. vi. de sacramen-
tis, myght fynde authozitie ynou ghe, if
the authozitpe of so holy and auncient a
fether, and blessed sapnet and Bythop,
myght be receyued, as ryght woorthelie
it ought, to confound & conuince all the
Caphernaites, and Sacramentaries in
the world, In the. iij. chapters of his. iij.
boke,

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booke de Sacramentis ; among a greates
numbre of pyththe sentences & prover-
bes he hath these wordes.

Thou wilt perhappes saye: My bread
is vsual bread, but this bread (sayeth he)
is bread befoze the Sacramental wooz-
des, but as soone as the consecracion ap-
procheth, of breade is made the fleshe of
Chryste. And after he hath shewed & po-
were of Goddes mighty woord, he finally
concludeth. Therfoze that I may make
the aunswere, it was not the boodpe of
Chryste befoze the consecracion: but af-
ter the consecracion, I tel the that now
it is the body of Chryste, for he speaketh
the woorde and it is done, he commaun-
deth and it is created.

ccc.lxxx.

Reade Theophilus Alexandrinus
in the fyrste booke of his fyrst Piscalles.

ccc.lxxxix

Nowe come we vnto Damascene
who in hys fourthe booke of the Catho-
lyke faith, the. xiii. Chapter byngethe
witnes that the breade and wyne be con-
uerted into the boodpe and bloude of God
sayinge in thys wyse: As concernyng
the veritie of the boodpe and bloude of
Chryste in the Sacramente, That bo-
dye verely is ioyned vnto the Dymyitie
the whyche boodpe he tooke of the immac-
ulat

of the blessed sacrament.

culate byrgyn, and not that the boodye
assumed shoulde come doune frome
heauen: But that the breade and wyne,
are conuerted and chaunged into the bo-
dye and bloude of God. Thou wylte
alke the manner howe that maye be, lette
it suffice the too heare howe that by the
holye Ghoste, in a moste godly byrgyn,
he (by hymselfe and in hym selfe) recey-
ued fleshe, and we can saie no moze, but
that the wooorde of God is true, effecti-
ous, and omnipotente, but the manner
howe it is, that is vnsearchable.

I passe ouer here Epiphanius in
Anchorata, and also Elschius super Le. ccc. xc.
uiticium and I wyl place Chrysostome cccc.
nexte, who in hys Homely intytuled of cccxl.
the treason of Judas, speakynge of the
blessed table of Chrysste sayethe these
woordes.

And nowe is he here presente that
adorned that table, and the same doeth
also consecrate thys table. For it is
not manne that of the thynges sette be-
foze the on the consecrate table of God,
maketh the body & y bloud of Chryst, but
he whych he was crucifyed for vs, Chryst.
The wordes are spoken by the mouth of
the

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the priest, & the thynges set forth before
vs, are consecrated by the grace of & po-
wer of god. Thys is saythe he, my bo-
dy. And lyke as that voyce which laide
increase & multiply, was spoken once, &
yet taketh effecte at all tymes in genera-
cyon where nature is workynge: euen
so thys voyce, thys is my bodye, was
once spoken, and yet at all tables oz al-
tares of the churche of Chyyst vnto this
daye, and shall vnto Chyristes comyng,
geue vnto this sacrifice strenght. Reade
Chrysostome also in comentarijs in
prima Epistola ad Corinthios, capitu-
lo. i. and Homelia tercia super primum
capitulum ad Ephesios. Et. iij. Tomo,
Homelia. lx. and. lxi.

cccc. xxij.

Sainct Jerom recordeth with vs for
the veritie of the blessed sacramēt in the
cōmentaries vpon the Epistle of sainct
Paul to Tyte, wpth these wordes: If it
be commaunded sayth he, vnto the laye-
men, that they abstayne from their wy-
ues for prayers sake, what shoulde wee
suppose of the Byshop, whyche for hys
owne synnes, and for the synnes of the
people muste offer vnto God vndefyled
hostes: Let vs rede the booke of the kin-
ges, and we shall fynde that Abimelech
ther

of the blessed sacrament.

there woulde not geue vnto Dauid and
hys seruantes the shewe bzeade, befoze
that he had knowen whether they were
cleane frome womens compaigne or no,
not of harlots but of theyr own wyues.
And vntill that he had knowen certenly
that they had abstained from the carnall
copulacion, he woulde not graunt them
the bzeade whych he denyed them be-
foze. There is as much difference bee-
twene the shewe bzeade of the temple and
the bodye of Chryste as is betwene the
shadowe and the bodye, the Image and
the veritie, the examples or fygures of
the thynges to come, and the thynges
whych by these examples wer persygu-
red. And as for mekenes, patience, sobri-
etie, softnes, abstynens from money, hos-
pytalyte and also benygntie, shoulde
chefe ly be in a bishop, and shoulde excell
in him aboue al the layetie. Euen so pure
chastitie (as I myght say) a prestly cham-
fastnesse shoulde be in hym. That he
shoulde not onely abstayne hymselfe fro
the vncleane dede, but also hys mynde
whych shall consecrate the bodye of
Chryste shoulde be free from the casting
of hys eye, and error of euil cogitacion.

Aboute thys tyme was Sedulius p cccc. lxx.

D. I. Briede

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Priest, whiche wrote very plaine for the same veritie in the firste boke intituled,
cccc. xxx. *Opus pascalis.*

Saincte Augustyne not longe after hathe so manye places that it woulde require greate tyme to cite them, yet one or two places I will cite, because we maye learne wyth what Dignytie and reuerence we ought to receyue the blessed Sacrament.

¶ First is ad Julianum comitem.

The mercy of our Lorde Iesus (saith he) deliuer vs frome these thynges, and he graunte or geue vnto vs hymselfe to be eaten, whyche sayed: I am the liuelie bread whyche came frome heauen, and He that eateth my fleshe and dzyneketh my bloude hath eternall lyfe in hymselfe but let euery man examyne hym selfe accorbynge vnto the precept of the Apostle, befoze that he receyue the bodye and bloude our Lorde Iesus Chryste, and so let hym eate of that breade, and dzyнке of that cup. For he that eateth and dzyneketh the bodye and bloude of oure lorde without helpe, he eateth and dzyneketh it vnto his owne iudgemente, makinge no difference of the bodye of oure lorde. For whē we shall receyue hym, we ought to haue
reconco

of the blessed sacrament.

recourſe vnto confeſſion & penaunce, & to diſcuſſe curiouſly al our actes. And if we perceiue moztal ſinnes in vs, we oughte ſpedely to make haſte to walſhe them a way by confeſſyon & penaunce, leaſte we lyke Judas y treitoure, hiding y Denyll within, doe perſhe. The other place in hys comētaryes vpon the. cxx. Pſalme, where he ſaith theſe woꝝdes: **M**auer ſing oꝝ doughteful (ſaythe he) I conuerter and tourne vnto Chꝛyſte, ſoꝝ hym I doe ſeke And here I fynde holwe wythout impie tie oꝝ wyckednes, hys ſoteſſole is woꝝ thypped wyth godly honour. Foꝝ he toke earth of earth, ſoꝝ fleſh is but earthe: and of the fleſhe of Mary he toke fleſhe. And in the ſame fleſhe he was here conuerſaunte, and gaue vs the ſame fleſhe to eate ſoꝝ our healthe. There is no mā that eatethe that fleſhe but wyl firſte woꝝ thyppe with godly honour. And thus is it founde and perceyued holwe the ſoteſſole of our Lord is honoured wyth godly honour. And not only we doe not offende in ſo honoꝝyng of it, but we doe offende if we doe not ſo honour it.

Salnet Ciril was very nighe thys tyme, who wyꝛtethe theſe very playne woꝝdes vpon the ſyrt of Sayncte Iohns
D. ii. gospel

cccc. xxiij.

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gospel: They can not be (sayethe he) partakers (in holynes) of the lyfe eternall, whiche hath not receyued Iesus by the mysticall benediction. And agayne he sayeth: Chryste is not wpth his woordes onely, but also wpth hys touchynge he rayseth by the dead, that he myght shewe and declare that hys boode could e also rayse by the dead. If then by onely touchyng the corrupte are restored, and the dead rayled, how shoulde not we lyue or receiue life which doe tast and eate hys fleshe: For playnly he wyl refozme vnto hys mortalitie suche as be the partakers of hym. And after a few wordes he saith for it muste nedes come to passe that not onely the soule of man by the holy goste shoulde assente vnto blessed lyfe, but also that thys rude and earthely boode by lyke taste and touchyng of lyke meate as it is it selfe shoulde bee brought vnto immortallitie. Then folowethe Cassianus, who hath these wordes in the. xii. collacio, the. xxi. Chapter: wpth so great diligence of humilitie we oughte to kepe our heart, that we kepe alwaye thys one thyng stable and constantly in oure remembraunce, that we can not attaine to so great puritie and cleanes, althoughe
that

of the blessed sacrament.

that by the greate gyfte of god we dooe
al these thynges that I haue spoken on
before, yet let vs iudge our selues much
vntwothy to communicate or receyue
that holy and sacrate body. For first the
maiestie of that heauenlye Manne is so
greate, that no man compassed aboure
wth thys cleve and fleshe, can worthe-
ly and condignlye receaue that meate,
but onely of the mere and beneficyall
gyft of Gods grace.

Reade Prymacyus vpon the Epistle Anno do.
to the Hebzeues the .x. Chapter. cccc.rl.

Prosperus Aquitanus Episcopus
promissionum prima parte. Capitulo.
xxxvii. Leo ad Anatholium Epistola
xxiii. Fulgencius questione Prima ad
Monimum answerynge vnto a questy-
on (as concernynge the sacryfice of the
body and bloud of Chryst) that one Go-
nimus (a frende of hys) demaunded,
whether it were offered onely to the fa-
ther or no? Wnto hym thus he sayed, a-
mong muche moze matter. Thys samie
(I saye, spirituall edificacion can not be
asked better or moze oportunelye, then
when in the Sacramente of the breade
and cup the very body & bloud of Chryste
is offered by of his bodye the Church:

D.iii. For

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For the cuppe that we drynke of it is the
Communyon of Chrystes bloude, and
the breade that we breake, it is the Com-
munyon of Chrystes body.

D. lxxv.

D. ciiij.

Reade Cassianus in Psalmum. c. li.

Reade Gregorius Magnus in Pri-
mo Dialogorum, the fyfthe and eyghte
Chapter.

D. cccxiiij

Beda super Lucam Libro sexto. The
Apostles therefore dyd receiue the bles-
sed sacrament when they had supped, for
it was necessary the figuratiue passour
to take an end and to be consumed, and
so to appoche vnto the Sacramente of
the veritie of the true passyon. It hath
pleased the Maisters of the Church in
the honoure of so greate and terryble a
Sacrament, that wee shoulde fyfthe bee
strengthened wyth the partycypacyon of
oure **LORD** **ES** passyon, and bothe
inwardely and outwardly to be sancty-
fied wyth the ghoostlye and spirituall
meates, and then the hungrye boodye to
bee refreshed wyth the byls and earthly
meates.

Deccc.

xxv.

Haymo also vpon the Epyistle to
the Corynthyans wyrteth in thys sort:
As the fleshe of **CHRIST** (the
whyche he receyued in the wombe virgi-
nall

of the blessed sacrament.

shall) is his verpe boodye flayne for our
saluacyon : euen so the breadd whyche
Chryste gaue vnto his disciples, and to
all that be elected to the everlastyng lyfe
the whyche also the Priestes dayly doe
consecrate in the Church by the myght
and power of the diuinitie, the whyche
diuinitie fylleth the same breade, is the
very boodye of Chryste. Neyther are the
boodye that he toke in the wombe of the
virgin and thys breade two boodyes, but
they make but one very body of Chryst.
Insomuche that when it is broken and
eaten, yet he remayneth whole alwaye.
And lyke as the body put vpon the crosse
was offered by for our redempcion, euen
so dayly for our health is offered by thys
bread : whyche thoughe it seme breade,
yet it is not breade, but the very boodye of
Chryste.

Reade Mahanus in his worke
entytuled de Sacramento Eucharis-
tie.

D. ccclb.

Then foloweth Kemigtus who wy-
tyng vpon thys verse. Tu es Sacerdos
in eternum secundum ordinem Melchi-
sedec, sayth thus : Melchisedec is by in-
terpretacion an hyghe Pryest or kynge
of rightwisnes . For he was a kynge

Dccc. lxx

D. liii. and

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and a Priest, and offered by bread and wyne in figure and signifycacyō of oure sacrifice the Sacrament of the Altar: the whyche Sacramente is dayly made in the church the body and bloud of oure Lord.

Anno do. Rupertus wyrteth in Sainct Johns
Dccclxxx gospel after this maner. He said precise-
ly, this is my bodye that shall be geuen
for you And darest thou saye that it is
any other then the bodye of Christ: The
trueth it selfe sayeth: Thys is my body,
and addeth, the whiche shall be geuen for
you. And sayest thou that it is not the
same body? For if it be not the same bo-
dy, if it be not the same liuely bread that
came downe from heauen, then is it not
the bodye that is geuen for vs? But all
men maye perceyue where the carnall
and beastly flesh sticketh, not perceiuing
the thynges that are of God, that is to
say: because that neyther the breade ney-
ther wine hath chaunged any of the oute-
warde kyndes, therfore thou canst not
perceyue, neyther wyl not that it is be-
rely made the bodye and bloude of oure
Lord. Sainct Barnarde sayeth in hys
Sermon de cena domini, If any of you
(sayth he) doth not seale so often so bitter
morsions

of the blessed sacrament,

mocons of wꝛath, of enuy, of lecherie, &
of any lyke vyce, let hym geue thanks
vnto the body and bloud of oure Lorde.
Foz the power of the Sacramente woꝛ-
keth in hym.

Anselmus the archebishop of Cāter Capi. viij.
burge, vpon the Epistle of sainet Paull
to y^e Hebrues hath these woꝛdes. Then
remayneth Chꝛyst a pꝛieste foz euer, foz
ther succedeth no other pꝛiesthode after
hys pꝛiesthode, as there did the Leuiti-
call pꝛiesthode. But the instituciō of hys
pꝛiesthode shalbe permanente as longe
as the woꝛlde shal laste: Foz he offered
vnto God bread and wyne foz Abraham
and yet daily both the pꝛiestes offer vnto
God bread and wyne, foz the healthe of
the faythfull people: and the bread it self
and wyne are made the body and bloude
of Chꝛyst, and remayn foz euer, so much
that they bꝛyng lyfe euerlastyng vnto y^e
woꝛthy recepuers.

Wꝛytyng vpon the firste to the Co i. corin. xi.
rinthians he hathe very playne & manye
manifest woꝛdes, foz the veritie of the
blessed body and bloude of Chꝛyst in the
Sacrament. This one sentence is suf-
ficient at thys pꝛesent, where expōdyng
these woꝛdes, Hoc est corpus meum, he
D. b. sayeth

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sayeth in the voyce of Chrysse: vnto our
outwarde senses it seemeth to be breade,
but wyth the senses of oure minde know
you that it is my booye, not anye other,
but the selfe same in very substance that
shalbe geuen to death on the crosse to re-
deme you,

¶.rl.

Reade Theophilactus, vpon ꝑ. xxi.
chapter of saint Mathew.

¶.rl.

Thou muste reade also Lanfrancus,
bishop of Canterbury, De veritate cor-
poris et sanguinis Christi, and Guido
mundus archiepiscopus Auerlanus, De
veritate corporis et sanguinis domini
in Eucharistia, & also Algerius Cluna-
censis, And Petrus Clunacensis, De
veritate corporis et sanguinis Christi
in Eucharistia, with a numbꝛe mo lear-
ned and holpe wyters within these. liii.
hundredth yeaꝛes last past.

¶.rc

Now I haue recyted for oure thyꝛde
witnes, a great nūbꝛ of holy & auncient
fathers and of these there are many cited
whose auctorities I haue not set oute at
length, for to auoyde pꝛolixitie & tedious-
nes, and leasse this litel treatise shoulde
grow vnto a greafe volume: supposinge
verely ꝑ if these holy men, and blessed fa-
thers testimonies & witnesses, whiche I
haue

of the blessed sacrament.

hauie set out at length, can not perswade
it shoulde be but losse labour & vnprofita
ble charge to put in anye mo. Here thou
sest (mooste chrystian reader) the sure
grounde & infallible foundation, where
vpon not onely thys poynte as concer
nyng the blessed Sacramente, but also
the hole saythe catholyke is buylded and
surely founded. That is to saye: ffirste y
infallible truthe of Goddes sincere and
holy worde, more surer then heauen and
earthe. For as Chryst sayeth: heaue and
earth shall passe, but my worde shall not
passe. Secondly the very true testimony
and the saythe of the churche vniuersall,
agaynst whom the great gates and po
wers of hell shall not preuaile. Thyrde
the testimonies and fayth of so greete a
number of so hclly saintes, and both au
cient & also learned wryters. Now iudge
thou whether is more worthy of credit,
eyther y plaine wordes of Chryst in scrip
ture, or the wrested & detorted scripture,
& yet nothing to y purpose, as thou shalte
heare by & by. Whether y general coun
sels (who presenteth y church,) or. ii. or. iii.
heretykes, presentyng the Synagoge of
Sathan, and yet not agreinge amonge
them selves: Whether suche a number
of mooste

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of moste blessed fathers, in whome thou mightest well doughte, whether they were moze commendable for theyr excellent learnyng, or for theyr moste holy and blessed lyfe: whether I saye, these so holy and auncient fathers, whose doctrine is so vniforme and agreable, be moze woorthye of credit, then Luther, Decolampadius, Bulinger, Tyndale, Frythe, with al the rest of that Sathanicall secte, whose lyfe and learnynge are no more woorthye to be compared wth the lyfe and learnynge of these blessed & auncient fathers and holy wyrters, the life of Socrates and Sardanapalus, or the learnyng of Aristarcus and Archades. Thus muche for the profe of the very royall presence of the very body & bloud of our sauour Chryst in the Sacramēt. And yf then the very bodye of Chryste be verely and royally in the Sacramente as we haue here proued most strongly, and inuincible, then maye we ryghte well conclude, as afoze, it is no idolatry to worshippe Chrystes presence in the blessed Sacrament, but the dуетye of a chrystien man: neyther is the masse abhominacion, but very holy and good. *Pea,* whosoener teacheth or beleueth the either the

of the blessed sacrament.

masse is abhominacion, or in the Sacrament is not Chrystes bodye and bloude, and therefore oughte not to be worshipped, euery suche preachyngs and helyefe is abhominable Heresy, and euery suche preacher or suche beleuer is a verpe Heretyke, & cursed oule of Chrystes catholyke churche.

Now forasmuche as some myght say or thinke perhapes, that though we haue toulde and proued right well the truethe and verpe saythe catholyke, yet we haue not fully satysfied them, for yet the common perswasions and reasons of the heretykes doth muche trouble the, because these heretykes saye that they haue the scriptures, and the auncient doctozs for them: yea, and they shewe very playne, manifest and naturall reasone (as it seemeth to the vnlearned people) agaynst the catholyke truethe. For thys cause I shall very compendiously set forth here suche argumentes as they commonlye bringe, for he maintenaunce and defece of theyr great Heresy, agaynst the catholyke sayth: where ye shall vnderstand that there are thre kyndes of argumentes and proues that they vse. The firste are the places of scripture, wherof they bringe

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brynge a great number, to make a great
shewe vnto the rude people: whyche can
better iudge of the numbze then of the
true vnderstandynge of them. The se
conde are certen testimonies of the aun
cient wynters. The thyrde are naturall
reason. The scriptures eyther are no
thyng to purpose, eyther they are glo
sed as they lyst: the testimonye of y^e holy
fathers they brynge in by lumpes and
fragmentes, leauynge oute that whyche
shoulde open and declare the meanyng
of the autho^r, or els do they garnyshe the
wyth they^r gawe gloses. They^r reasons
are verpe vnreasonable and vnmete in
matters of our saythe, ye knowe ryghte
well. They haue yet nowe of late practys
sed another kynde of perswasyon, to in
struct people: The whyche kynde of ar
gument is a greате deale moze easper to
soyle then to make: and yet it is so sond,
solysh and frantpyke, that I muche mar
uell that men wyll be so mad fooles, as
to be moued with so bedlem a prose, ha
tyng so litle apparawce, Thys perswa
son is they^r stoute bayne glonzous and
obstinate deatch, where with they wene
that all the worlde woulde be won, & be
leue they were blessed sainctes in heauen
wher

of the blessed sacrament.

where they in soery deede be cursed soules,
and damned spyzites in hell. These. iiii.
kynedes of proucs oz argumētes, I shall
so resolue and aunswere, that the woꝛlde
shall well perceyue how lytle apparāce
and strengthe is in them, and that men
were moze then bettle blynde, and wyl-
full folyshe, that woulde be led by so sym-
ple and folyshe perswasions from y true
catholyke saythe of Chyist, in to y damp-
nable heresye & doctrine of the deuell. I
wil not let passe vntouched theyꝝ fourth
perswasion, but somewhat I wpll saye
therof by Goddes grace.

The fyfthe argument oz pꝛofe that the
Sacramentaries byynge in, are.
these scriptures that
folowc(·.)

In the gospel of Marke, we read:
Our Lord Jesu Chyist after that he had
spoken these wooꝛdes, he was assump-
ted oz receyued in to heauen, & he spytteth **Luc. xxij**
on the ryght hande of the fater. In **Mat. xxiij**
Luke the. xxiij. And it came to passe that
whyles he blessed them, he was take vp
in to heauen. In the. xxi. of saynet Mat-
thew: but I saye to you, that hereafter
yeu

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you shall se the sonne of man sittynge on
the ryght hande of the power of God, &
commynge in the cloudes of heauen.

- Actu. i.** The firste of the Actes : And when he
had spoken these wordes, he was lyfted
vp in to heauen. And in y. vii. saint Ste
Actu. viij. phen sayd: beholde I se the heauens open
and the sonne of man standynge on the
ryght hande of God. And in the ryght to
the Romaynes : Chryste Iesu whyche
Rom. viij dyed, yea and that dyd ryle agayne, the
whyche sitteth on the ryghte hande of the
father, the whyche also intreateth for vs
Ephe. i. Unto the Epheſians the first: Accordyng
vnto the polver of his myght, the whiche
he hath shewed in Chryſt Iesu rayſynge
hym from death, and settynge hym on
hys ryght hande in heauen. These pla
ces of scripture (wyth manye other lyke)
do wonderfully well proue the article of
our Crede, where we saye: I beleue that
he ascended into heauen, and sitteth on
the ryght hande of God & father almygh
tye. And this same doe we also beleue
wyth them: but what though Chryſte be
ascended into heauen, and syt teth on the
right hande of God & father, as all these
places do affyrme, and we doe confesse &
beleue: yet not one of all these places
speakethe

of the blessed sacrament.

speaketh of the blessed Sacrament, neyther these, neyther any other place in all the whole Byble denyeth that Chzistes bodye is in the sacramente. But of these scriptures whych proue Chzist to be in heauen, they wolde wꝛongfullye proue wꝛthout all scripture, yea againste the manifest scripture, that he were not also in the blessed Sacrament. For thus the reason. Chziste is ascended into heauen and there shall abyde on the ryght hand of god the father, vntil his foes be made hys foote stole, that is vntyl the daye of iudgemente. Therfore (saye they) he is not in the blessed sacrament. But I wyl agree that Chzist is in heauen, but I denye that he is not also in the blessed Sacrament. And I aske of them wher they fynde in scripture, that if Chzistes bodye be in heauen. that it is not also in the sacramente? Therfore I graunte thee that Chziste is in heauen, for that is scripture, and an artycle of our saythe. But that he is not also in the sacrament that I vtterly denye. For these wordes are not in al y scripture, but are againste the playne wordes of Chzist, where he sayeth: This is my body. Nowe marks (good chzyllyan reader) because these

lyings

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lying masters haue no scripture to proue
thys, they go a boue to proue it thus. It
is impossible (saye they) that a naturall
bodi should be in two places at once: but
it is certeyn that the body of Chryst is a
naturall body, therefore if it be in heaue
it can not also be in the sacramēt at once
Here thou mayst se (good reader) that all
this prose standeth vpon this principle,
It is impossible that a naturall bodye
should be in two places at once.

The which is no principle nor place
of scripture, but a principle of naturall
reasō, which in the misteries & matters
of our sayth taketh no place: For oure
saith surmounteth & passeth all reason.
We aunswere therfore and say: that it is
possible by the power of God (vnto who
is nothyng impossible) & by miracle, &
one body maye be in two places at once,
though that it be impossible by nature or
by reason. Whether thou shalt note that we
belene that the very naturall bodye and
bloude of Chryst are in heauen, & neuer-
theles are also in the blessed sacramente.
But yet we saye not they are in heauen
and in the sacrament at once naturally,
but miraculoulye, by the omnipotent
myght & power of God, As for examples

of the blessed sacrament.

We beleue that Chyſte verely and trulſe
rayſed vp Lazarus from death to a very
naturall lyfe, yet we ſay not that he ray-
ſed hym vp agayne naturally, but my-
raculoſly. For like as by courſe & order
of nature, there can none once deade re-
turne agayne vnto lyfe, Euen ſo by the
ſame courſe and order of nature, there
canne no one bodye naturall fulfyll two
places proportionat to that whole bodie
at once, yet vnto the omnipotent myght
and power of God, who is Lord of lyfe
and death, and the maker & creatoꝝ of
bodye, and of the place. The Lord of na-
ture, whyche appoynted ſuche order and
courſe to be obſerved in nature, can whē
it pleaſeth hym by myracle, breake that
order & courſe, ſoꝛ he is not bounde vnto
it. Now if we loke vpon the order & comō
courſe of nature, then is thys principle
true: It is impoſſible y one natural body
ſhould be in two places at once: but if we
coſider y almighty power of God thē is
it falſe & untrue. Now as cōcerning y be-
ing of Chyſtes body & bloud in heauen,
and in the blessed Sacramente, and on
the ryght hande of the father, how he is
in heauen there can no man tell: and yet
we beleue (as it is moſte certein, y there

C.ii. he is

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he is) so vndoubtedlye he is in the blessed sacramēt, though we cā not tel how, sauing y we may verely & truly say, y as he is verely & really in heauē, aboue the course of nature, so is he verely & really in the blessed sacrament aboue the reach of reason. For as it is aboue reason, and by myracle that his natural body shoulde penetrate and enter the heauens, there to lyue and remayne for euer: So is it aboue reason and by myracle that hys naturall body shoulde be in heauen and in the sacrament at once. And as we do beleue the one, though it be aboue reason, because the playne scripture dothe wytnesse it, and do not noz ought not to glose such scripture, though it be impossible by naturall reason that a naturall bodye shoulde ascende into heauen, so shoulde we beleue the other, because the playne wordes of scripture do testify it, though it be aboue reason that it should so be: and we ought not therfore to glose the playn scriptures, because it semeth vnto mannes reason impossible. For yf we shoulde glose alwayes such scripture as semeth to be contrary to mannes reason, Then myghte Cerdon, Marcellinus, and Priscilian, whyche denyed that

of the blessed sacrament.

that Chryſte had very fleſhe, or was verely bozne, or verely ſuffered paſſion, or verely aroſe from deathe, but that he ſemed to haue fleſhe, to be bozne, to ſuffer and to ariſe. Theſe heretykes I ſaye when the playne woozdes of ſcripture are alledged vnto them agaynſte theyze heresies, they myghte gloſe it as the ſacramentaries do. As where the goſpell ſayeth that the woꝝd became fleſhe, they myght ſaye the Cuangelylſte mente not ſo, but that Chryſt ſemed to take fleſhe. If ſuche ſozte of handelynge the holye ſcripture ſhoulde be ſuffered, and that it were lawefull to gloſe ſuche ſcriptures as ſeme agaynſte reaſon, Then myghte an heretyke denyinge any article of the faythe, be able to defende it. For wyth ſome croked craftye gloſe of hys owne, he woulde delude and ſhake of the playneſt woꝝdes of h ſcripture that ye could laye agaynſte hys herelye. And thus ſhortly ſhoulde we haue no artycle of our faith vncouerred and vnmisconſtred: For al are aboue reaſon. Yea, if we ſhuld beleue nothyng elles, then that whyche ſhoulde ſeeme agreable vnto reaſon, we ſhoulde haue no fayth at all. For ſaythe he properly of ſuche thynges as are not

E. iij. agrea

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agreable vnto reason, but of suche thynges as are aboute reason. Moreover where they saye that the bodye of Chryst is a naturall body, it is very true, so is it, yet remember that it is not only a naturall and very bodye, but it is also glorified, an heavenly, and a spiritual body, a body impassible that can not suffer, an immortal bodye that can not dye, an invisible bodye & can not be sene, but when soeuer, and of whom it shall please him, yea, and the glorified bodye of God and man. What maruayle is it then, if that glorified bodye of God the sonne, be on the right hande of God the father, & neuertheless be also miraculously in the blessed sacrament of the aulter, though reason can not tell howe. Thus shalte thou (good chrystian reader) aunswere briefly to this their argumēt, when they allege these places of scrypture that proueth that Chryst sitteth on the ryght hand of God the father: thou shalt graunt that it is very true that there he sitteth, & when they aunswere & saye: Then is he not in the sacrament, denye that. For it is fals. And when they saie he how can his body be in heauē & in the sacrament al at once? Aunswer, by the might & power of God, vnto whom
is

of the blessed sacrament.

Is nothyng impossible. And because that Chryſt playnly ſayde, the ſacramēt was hys body, I do beleue hym and hys holy woorde, though the reaſon and ſence ſaye nay, and in thys poynnt I forſake all reaſon and wyſe, and truſte too the infallible trueth of Goddes woorde. Farthermoze if they wyll ſay that Chryſt ſayd plainly vnto the Apoſtles, or rather to Judas, that they ſhoulde haue the poore alwaye wyth them, but as for hym they ſhoulde not haue alwaye wyth ihe, for he would departe the woꝛlde. Wee graunte it verie, true, for he departed by death not onely frome thys lyfe, but alſo frome ſuch ſtate of lyfe as he was in befoze.

For befoze he was poore and indigente, neddy, ſubjecte to oure naturall paſſions & penalties, as mortalitie, hunger, thyrſt, heate and wearines, ſleepe & ſuche other, except ſynne: beyng in ſuche eſtate he needed the natural remedies agaynſt theſe as meat, drynke, reſt, comfort, refocillations and cheriſhyng, therfoze whyle he was in ſuche ſtate among hys dyſciples, Marie Magdalene was commended for her ſeruyce and duety done to Chryſte: but in this ſorte & ſuch poze eſtate of this mortall life he wold not remain for euer

C. iiii. but

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but muste nedes departe by deathe, and
chaunge that lyfe by the glozpe of his re-
surreccion, become vnmortal, haupnge
no nede of any tēpōzall oꝝ bodely sub-
sydie oꝝ helpe. And foz that cause he sayd
Ye shall haue the pooze wyth you al-
wayes, and ye may doe them good when
ye will, but ys shall not haue me in suche
state. foz nowē after hys resurreccyon
as ye can not die any moze, no moze can
he not nowē hunger, thurstē oꝝ nede any
bodely subsidye, as the pooze mortal me
do. And note wel that Chryste sayd not:
Ye shall neuer haue me wyth you. Ney-
ther sayde he: I leaue you foz euer, but
he sayde I goe, and I come vnto you a-
gayne, and verely so dyd he come agayn
vnto the dyscyples, and was wyth them
after he hadde spoken these woꝝdes, But
not in suche state as afoze hys passyon.
Neyther dyd he saye after hys resurrec-
cion that he woulde depart frō them: but
sayde he woulde remain with the vntyl y
woꝝldes ende. The aunswer then synaly
that Chryst departed by death from this
woꝝldli, coꝝruptible, mortal & miserable
lyfe, but he arose againe vnto heavenly,
blessed, & an vnmortal and impassyble
lyfe. And after suche soꝛte ys he wyth
hys Churchē in the blessed Sacrament,

of the blessed sacrament,

and wyll bee vntyll the worldes ende:
that is to saye inuisible, vnmortall, and
yet really and verely.

¶ The seconde kynde of argu- mentes of the Sacra- mentaryes.

The seconde pzoofe and kynde of ar-
gumente that these dooe brynge in, are
certain sentences and sayinges of these
holy and auncient wyters; out of whose
holy wytynges they haue pyked out by
pece meale, as it were fragmentes and
patches to furder and sette fooz the cō-
falshode. And yet are not all they able to
shew and brynge in any place wher any
of these holpe fathers doe say that in the
blessed Sacramente is not verely the
body and bloud of Chryste, but playn cō-
trary wyle they all dooe affyrme very o-
penly that in the Sacramente ys the ve-
ry body and bloud of our sauour as we
haue by very manifest testimonyes shew-
ed in our seconde pzoofe. But beecause
that these holy fathers do cal and name
the blessed Sacrament, an holpe sygne,
a misterye, a fygure, a Sacramente of
the body of Chryst, therefore suche pla-
ces of those auncyente wyters, the Sa-
cramentaryes dooe brynge in to pzooue
that

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that the Sacramente is but a sygne or
mysterie of the body of Chryste, and con-
sequentlye they conclude that there is
not the body of Chryste in very dede: not
wythstandyng all they can not fynd nor
shewe neyther in the Scryptures, ney-
ther amonge all these holpe wyrters,
where the Scrypture or any of the fa-
thers dooe saye that the Sacramente is
onlye a sygne, or a fygure onely, or but a
signe only, or but a Sacrament or miste-
rye of the bodye and bloude of Chryste.
Wherefore if they coude bynge in ten
thousand testimonies of y holpe fathers
to proue the Sacrament to bee a fygure
sygne or mystery, it shall nothyng make
for the mayntenaunce of Heresye, nor
inbesyll the true sayth Catholyke. For
it is verye true that the blessed Sacra-
mente is a mystery, a sygne and fygure,
as the holpe fathers dooe saye, and wee
affirme the same: and yet neuertheles
in thys mystery, sygne and fygure is
conteyned verelye and reallye, the very
naturall bodye and bloude of Chryste.
Wherefore these holpe and auncyente
fathers thoughte they name the Sacra-
ment a mystery, a sygne, fygure: yet
they name it not (as the Sacramentaries
doe

of the blessed sacrament.

doe) a bare sygure, or but a sygure. For they constantly beleued (as it appeareth by theyr wyghtinges) that it was not only a Sacramente and heauenly sygne or sygure, but also the verye bodye and bloude of Chryst: therefore they say not that it is only, or but a sygne or sygure or nothyng els then a signe or sygure. And therefore for the better vnderstandinge herof, thou shalte note that as. S. Augustyne sayeth, a Sacramente is the token or sygne of an holy thyng, and y calleth he a sygne, whyche besydes that outwarde forme that we see, causeth vs to remember some other thyng. As (for example) the Sacramente of baptysme is a token of the inwarde washynge of the soule done by Chryste. The which goostly locion or washynge is an holye thyng, and is signified by the outwarde forme and maner of baptysme in water donne by the minister in the bodye. Therefore when wee see the outwarde baptysme of the body duely erecuted, the we are put in remembraunce of the spirituall and ghostlye baptysme, whyche Chryste doth inuisibly in the soule of the baptysed. But nowe lyke as the Sacramente of baptysme is not onely a sygne
or

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or token of the goodlye baptysme done
in the soule by our sauour Chryst: but
in it is also verely and really mynistrred
and caused the goodly and spirituall bap-
tysme in the soule (For the chyldes duely
baptised, receueth not only the outward
Sacramente, but also the verye and re-
all baptysme of the soule) Euen so in the
blessed Sacramente of the Aulter, the
outwarde and visibler formes & kyndes
of bread and wyne are signes and tokens
of the thyng, but yet not only tokens or
signes, but these outwarde formes, be-
sydes that they do sygnifye and putte
vs in remembraunce of other inuisibler
holye thynges, they do also conteyne ve-
relye and reallye these inuisibler holye
thynges, that they do sygnifie. Where-
fore to vnderstande what these thynges
are, whyche are signified in the blessed
Sacramente, and yet are verely there,
thou shalt vnderstand that the outward
Sacrament, and fourmes of bread and
wyne, do signifie vnto vs, fyrst the buy-
on of all the members of the mystycall
body of Chryst (that is to say) the holye
Churche, vnto one head hereof, Chryst,
in one saythe and baptysme, and euerye
member vnto other, in charitie: & that
veri

The first
significa-
tion of
sacramēt

of the blessed sacrament.

very aptely. For as Saincte Augustine sayth, like as of many graines of whete is made but one loafe, and of manye Augusti grapes issueth one lyquor of wyne, so of n^r super many dyffyncte persons of Chryste men Johanne and womenne, arpleth and is made one mystycall bodye and churche of Chryst. And thys vnyon vnto Chryste is not onely and barely sygnified by thys holy Sacrament, but it is also increased and augmented by the worthe recepuer of the same.

And that expessed the apostle Sainte Paul where he sayd: we manye are but one bzead, and one body, as many as do pertake of one bzeade and one cup. For berely we recepyng one Sacramente of the body and bloud of Chryste, we do ptestesse that we retayne and holde one saythe and one charite: Yea and if we pertake (that is to say) If we worthe recepuer that one bzeade Chryste, and dzyinke of that one cuppe of hys bloude, then is it also augmented and increased in vs that spirituall vnyon, and goostly bonde, and we are toynded and knytte moze nere and moze salte vnto hym and and hys members. For by the worthe recepte of thys one bzeade and one cup, there

i. Coz. x.

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there increaseth in vs fayth and charity
wyth all kynde of grace and nurture;
But if wee eat of thys one breade, and
drynke of thys one cup, and bee not one
wth Chryst and hys members, for lacke of
eyther fayth or charitie, then though (as
S. Augustine saithe) wee eat carnallye
and visibly wyth our teth the sacrament
of the body and blond of Chryste, yet we
take not the Sacrament for our godlye
profit, but as a testimonye agaynst vs;
for though we receiue in the Sacramēt
sacramentally the very body & bloude of
Chryst: yet so effectuous and holpe a Sa
crament worketh not in vs that whiche
it signifieth, that is to say y^e godly comu
nion, and vniō of Chryst vnto vs, & of
vs vnto hym & hys members. Thys is
one holy significacyon of the blessed Sa
crament. And besydes thys, forasmuche
as oure saviour Chryst is become by his
blessed incarnation, death and passyon,
the very godly fode of our soules beinge
the liuely bread that came from heauen,
hys fleshe oure godly meate, hys bloude
oure spirituall drynke, the Sacramente
in the forme of bread and wyne dooeth
also very aptly and most playnly signify
to vs, & put vs in remembraunce & memory
of

of the blessed sacrament.

of that body & bloud, whiche is oure gossly fode: y as ofte as we doe see the outward Sacramente, in the formes of bread & wine, with our bodely eyes, wee might wth the inner eyes of our saythe acknowledge therein, the blessed reall body of our heavenly breade, and gosselye fode, the very body & bloude of oure sauioure Christ: whiche said, I am the liuely breade y came fro heauen. And my fleshe is very meate, and my bloude is verye drynke. Thys is the second significacyon of the blessed Sacramente: and therefore maye it be called a signe, or signification of the bodye and bloud of Christ. Whereouer the blessed Sacramente vnder onely the forme of breade, though the firste and principally it signifieth the bodye of Christ, yet verely it conteynethe vnder that one forme, both the body, the bloud, the soule, and godhead of Christ, euen as much as it doth vnder bothe the formes of bread & wine, and no lesse. In lyke sort the Sacrament vnder y forme of wyne, though first and principally it signifieth vnto vs the bloud of Christ, yet vnder y one forme is verely & really conteyned, not onely the verye bloud of Christe but also hys very fleshe, soule and godhead also: euen as much and no

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leste is conteyned vnder that one forme
as vnder bothe the formes of bread and
wyne. Therefore as muche receyue
they that receyue the sacramente in ey-
ther of the formes alone, as they dooe
that receyue in both the formes. Yet for
as much as our sauour Chryst institu-
ted thys blessed Sacramente as a moste
holy and synguler sacrifice in y^e church
in a speciall memorie of his deathe and
passion, wherein his mooste precyous
bloud most painfully was deuided, and
shed out of hys most pure and innocent
body, and most lounge harte for oure
redempcion, the two dysyncte formes
in the sacramente doe moze expressely
sygnifye so vs the maner of Chrystes
deathe and passion, then eyther of them
alone. Therefore the Sacrament hathe
for the thirde sygnification, the passion
and death of our sauour Chryst: wher-
of we are put in a lpuelye, and verye ex-
presse memory spiritually at masse, whē
the blessed Sacrament is lysted vp at e-
leuacion, first in the forme of bread, af-
ter by and by in the forme of wyne. For
the eleuacion or lystynge vp of the bles-
sed Sacramente, vnder those two dys-
ynct formes in y^e blessed sacrifice of the
Masse

of the blessed sacrament.

Wasse, doth signify vnto vs the eleu-
cion of oure sauoure Christe on hygge
on the crosse, where he offered vp oure
ransome and redemption his most pre-
cious bodye and bloude in moste swete
sacrifice, the bloude deuyded and shedde
moste plentefully and paynfullpe in re-
mission of sinnes, and to ratifie the new
testament. Thus mayst thou (good chris-
tian reader) vnderstande that the moste
blessed sacramēt of the aulter is a signe,
a fygure, a significacion or sacramēt of
the mystical body of Christ, of his death
and passion, and also of hys verpe natu-
rall body and bloud. And for thys cause
the auncient wyters and holpe fathers
dye call it a sygne and a fygure. But
howe because that the blessed sacramēte
doth not onely signifye, but also it dothe
conteyne verely and really the verpe na-
turall body and bloud of Christ. Ther-
fore the holpe and aunciente wyters,
though they call the sacramēt a signe or
fygure, yet they neuer call it onely a fy-
gure, or but a bare sygne of the body of
Christ. The answer therfore that where
they cal the sacrament a fygure or signe
we graunt no lesse, but yet not onely or
but a sygne: For none of them so sayth.

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lesse is conteyned vnder that one forme
as vnder bothe the formes of bread and
wyne. Therefore as muche receyue
they that receyue the sacramente in ey-
ther of the formes alone, as they doo
that receyue in both the formes. Yet for
as much as our saupour Chryst institu-
ted thys blessed Sacramente as a moste
holy and synguler sacrifice in y^e church
in a speciall memorie of his deathe and
passion, wherein his mooste precious
bloud most painfully was deuided, and
shed out of hys most pure and innocent
body, and most lowynge harte for oure
redempcion, the two dysyncte formes
in the sacramente doe more expressely
signifye vs the maner of Chrystes
deathe and passion, then eyther of them
alone. Therefore the Sacrament hathe
for the thirde signification, the passion
and death of our saupour Chryst: wher-
of we are put in a lyuelye, and verye ex-
presse memory spiritually at masse, whē
the blessed Sacrament is lyfted vp at e-
leuacion, first in the forme of bread, af-
ter by and by in the forme of wyne. For
the eleuacion or lyftyng by of the ble-
sed Sacramente, vnder those two dys-
yncte formes in y^e blessed sacrifice of the
masse

of the blessed sacrament.

Wasse doth signifie vnto vs the eleuacion of oure sauoure Christe on hygge on the crosse, where he offered vp oure raunsome and redemption his most precious bodye and bloude in moste swete sacrifice, the bloude deuyded and shedde moste plentefully and paynfullpe in remission of synnes, and to ratifie the new testament. Thus mayst thou (good christian reader) vnderstande that the moste blessed sacramēt of the aulter is a signe, a fygure, a sygnificacion oꝝ sacramēt of the mystical body of Christ, of his death and passion, and also of hys verpe naturall body and bloud. And for thys cause the auncient wytters and holpe fathers byd call it a sygne and a fygure. But howe because that the blessed sacramēte hath not onely signifie, but also it dothe conteyne verely and really the very natural body and bloud of Christ. Therfore the holpe and auncyente wytters, though they call the sacramēt a signe oꝝ fygure, yet they neuer call it onely a fygure, oꝝ but a bare sygne of the body of Christ. We answer therfore that where they cal the sacrament a fygure oꝝ signe we graunt no lesse, but yet not onely oꝝ but a sygne: For none of them so sayth.

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For though þe blessed sacrament be a visible token and signe of the invisible body and blood of Christe, yet vnder those visible and outward formes is verely & really conteyned the very naturall body and blood of Christ invisible. I say invisible, because that they are not sensible theyr owne formes of fleshe and blood, yet verely and really they are there, as I have sayde. Therefore it is no idolatrye (as the blasphemous Sacramentaries falsly do ly, to adore and worship the blessed Sacramente. For wee worshippinge not the outward formes of breade and wyne, but the very bodye and blood of Christe therein verely presente, vnto whom is annexed indissolubly the very Godhead.

The thyrde kynde of theyr argumētes. These vnreasonable blasphemers of the blessed sacrament, do reason fyrst in this sorte agaynst þe veritie of Christes reall presence in the blessed sacramente.

We reade, saye they, that God in the beginning made mankinde to his lykenes, but we neuer reade that man could make God, how can the priest the make Christe hym self or Christes bodye and blood: For where hys bodye and blood is, there

of the blessed sacrament,

is there is he him selfe also.

¶ Secondly they reason.

If Chyistes very naturall body, and bloud, were in the sacrament, the should we seale hys bones, and taste hys bloude and flesh in our mouth; but we seale neyther bones bloude nor fleshe, but bare bread, therfore it is but bread.

¶ Thirdly.

If Chyist were in the sacramēt, the would not he suffer men so vilpe to vse hys blessed body and bloud as they do (e haue done) of late, as to burne it, to teare it, to geue it to dogges, to treade it vnder their fete. &c. He would shewe some taken or myracle of hys ptesence. If he did so. it would feare them so th do, and make other to beleue therein moze constantly, & to dye the rather in that saythe so confirmed with miracles. As thes on the other syde do dye for the contrary.

¶ An answer to the first reason.

These lying maisters can not but follow their father the first lyer, & w lyinge defame (thoughe they can not, neyther neuer shall deface) the stronge and sure foundacion, & the pyller of trueth, & holy churche. And because they would make their fals heresse appeare reasonable,

¶.ii. therfore

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theresofore they woulde with a lie of their owne forginge, make men weene that þe churche dyd teache, that the prieste dyd make God and Chryste, and hys bodye & bloud in the holy sacrament. The which thyng is a great absurditie, inconueni-
ence, incredible and impossible, & verye false heresie, And theresofore was neuer taught of the churche of Chryste: but is of these heretikes newly inuēted to flaunder the spouse of Chryst. For the church catholyke neuer taughte, neyther doeth teache that the prieste doth make neyther God, neyther Chryst neyther the bodye and bloud, neyther the sacramente. But it is Chryste hym selfe that doeth make his owne bodye and bloud to be presente there, & sheweth as Chrysostome saith) the myght and power of his omnipotent and almightie worde, whiche is spoken by the prieste as of the minister (and not maker) of the sacrament. As saint Ambrose sayeth: the wordes be spoken by þe mouth of the minister, but the thynges are consecrate by the power and grace of God. For though the priest do baptise yet he neither maketh baptisme, neither purgeth the soule, neyther geueth þe holy Ghoste, but as a minister appointed of
God

Chrysost.
in capitu-
lo ad He-
breos.
Ambrosi.
de sacra.

of the blessed sacrament.

God and the holy church, executeth the ministerie of baptisme as he doth of the other sacramentes, but it is Christ hym selfe that worketh the purgacion of the soule, and geueth the holye goste: and it is he that baptiseth as saincte John wytnesse the. We aunswere therefore, fyrste y they do vnshamefastly be lye y church, for there is no such doctrine taught that the priest doth make the bodye of Christ or God. &c. But that the priest dothe in this sacrament as he dothe in baptisme, and in the other sacramentes, where he onely bleseth as minister, the auctoritie and wordes of Christe, executynge the ministerie and outwarde ministracion, and our sauour Christe, accorдынge to his promyse doth worke the very effecte of the sacramente. The priest washeth the bodye in the fonte, Christe washeth the same tyme the soule. The priest speaketh the wordes of absolucion, Christe absolue the. The priest speaketh the wordes of consecracion in y person of Christ and Christe hym selfe maketh miraculously his very bodye and bloude too be present in the Sacramente after an vnspakeable maner, yet verely and really.

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An answer to the second reason.

By thys Jewyshe reason we may wel perceyue whereunto these heretyckes woulde haue broughte all the worlde, For plainly vnder the colour of the bare name of onely sayth, they woulde haue craftely conueyed away all sayth & vnder the pzetence of scripture, they woulde (at the lengthe) haue subuerted all the scripture, and haue placed in the steede of faith, faire reasons, and for the scripture their heretitel doctrine: and haue made scripture (with their glosing) obeyed and serued their detestable heresie, & þe saith to haue take such as reason & mans senses & wit would haue suffered. For these manner of men as they themselves be vntruſty & vntrue vnto God & man, so wil they truſt neyther God neyther man without witnesse. And where þe tēporal king vseth no witnes in his wryting but himselfe, & is woorthely credited: yet þe king of all kiges & immortall God wryting this veritie in very playn wordes, these men wil not beleue him without witnes, yea, suche witnes as they lust to credit. For bying we in neuer so playn testimony of þe woorde of God, neuer so greate witnes of þe holy churche, neuer so many of the holye and auncient

of the blessed sacrament.

ancient wynters, yet all these can haue
no credence, without we byng in blynd
reason, sensible sight, fumblyng, or sea-
lyng, touchyng, or tastyng. Thys is the
holy doctryne that these worshipful doc-
tors and erecreable heretikes do teach y
rude people. And whers saict Paule tra-
uailed and laboured with all wylesdome
and wytte, with muche wytyng & prea-
chyng (all that euer he coulde) to bynge
the wit and sence of man, vnto the obe-
dience of faith, to do Christ seruice: these
frantike sonde felowes teach, that wee
should geue no credence, as concernyng
the misteries of the blessed Sacrament,
but only where reason and beastly sence
will geue leaue. So muste holye saythe
obey reason and beastly senses, to do ser-
uice vnto the Deuyll. And verely true
seruice to Sathā doe all they that rather
will credit an heretyke, becaule he byn-
geth reason to the mayntenaunce of he
resy, the Gods own worde by saythe, be-
caule it is aboue reason, for the maynte-
naunce of the truth. A true saythful chri-
stian man oughte to credit more y onely
worde of god, then his own self, his own
reason, syght, feeling or any other sence
(for) these may be disceiued & be oft times
F.iiii. yea,

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yea, moze then heauen and earth, and all the creatures in them: For Gods trueth is aboue all these. And true sayth leneth vnto the onely trueth of y^e worde of God, & doth alke no witnes of anye creature. For the hygh & great merit of faith stanneth in that y^e it cleaueth faste vnto gods trueth & holy worde for it selfe sake, & looketh for no triall or witnes of reason: & wil credit in the doctrine of Chyrste the worde of God aboue all wit and reason, yea, aboue hys owne feeling, seing, touching, tasting & aboue aungels & al other creatures, wherin the saythfull chrysten man most hyghly doeth praple & please God. For the lesse witnes and profe we requyre, the moze credit is geuen vnto him whome wee so credit, Euen so the lesse witnes we haue in matters of faith the moze is our sayth and credit that we geue vnto God. And contrarywyle the moze tryall we haue of our sayth, y^e lesse is oure saythe and the merit heresof. And where we wyll not beleue without witnes of our own realon & senses, ther is no faith, but vnbelief, yea, if it be i matters taught vs i y^e word of god or holy church the is it dāpnable. For in so doing, we do not cōfesse gods trueth, but deny hi to be true. And

of the blessed sacrament.

true. And cōsequently say y he is vntrue
And where wee doe truste moze to oure
owne witte, senses and reason then the
worde of god, and wyl not beleue it, be
cause that we see it not or touche it not,
though the Scriptures teacheth vs the
thyng playnly: then doe wee preferre
and beleue better our wytte, senses and
reason, thē we doe goddes holy trueth,
yea then God hymselfe, whyche is a
great dishonoz vnto God.

And verely such as wyl see ere they
beleue, shal not haue that blessing that
oure sauoure Chyſte promysed to all
suche, as shoulde beleue, and not desyer
to fele and see wyth Thomas Didimus
But suche beastly vnbeleuers shal bee
cursed wyth the wycked infidels and
Turkes, whyche vndoughtedly woulde
sone beleue, yf wee coulde proue oure
faith by reason and experyence. Finally
we aunswere thys vnreasonable reason
in matters of oure faythe, that though
we fele not, neyther see neyther tast not
the bodye, fleshe and bones of Chyſte,
yet may the very body, bloud and bones
(and be verely also) in the blessed Sacra-
ment. For that body of Chyſte is now
glozysed, and is inuisible and vntouch
able

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able: but what, when & where, oure sauy-
our Chryſt wil. What maruel we at it:
For that body (beeyng yet moztall and
paſſible) was (when Chryſte woulde) in-
uiſible, as when he paſſed throughout
the Jewes, both at Nazareth when they
would haue throwne hym down the hill,
and alſo in the temple when they would
haue ſtoned hym.

Luke. liij

Alſo he appeared in a ſtrange and a
glorpyous countenance when he was
tranſfigured.

Lu. xxiij.

Math. xvi

John. viij

Neither coulde the two diſciples go
inge to Emaus haue knowen hym but
when he woulde: wherefore it ſoloweth
not that though he be in the Sacramēt
that therefore wee ſhoulde ſeale hym, or
ſee hys bodye and fleſhe, as wee doe ſee,
ſele and taſte moztal & coꝛruptible fleſhe
For he is in the bleſſed Sacramente to
ſeade vs, not as doethe the coꝛruptible
bꝛeade the moztall bodye, to ſatysfye the
doluptuous pleaſure hereof, and to bee
conſumed and turned into oure fleſhe,
but to bee the ſoods and meate of oure
ſoules through faith and charitie, and is
vnder þ ſormes of bꝛeade and wyne to ſig-
niſye to the outwarde epe, the inuiſible
preſence of this ſpyrituall & goſtlye ſode
and

of the blessed sacrament.

And celestially bread Chryst, whose bodye is hidden vnder those kyndes, and not seen in the perfit fourme: and therefore is there geuen a great place vnto sayth, and thele putteth awaye frome vs by these fozmes (as Saincte Ambrose and Theophilacte say) when wee shoulde receiue it, all horrible feare and dread to eate rawe fleshe and bloud.

TO the thirde reason.

The thirde reason declareth that such sorte of reasons agaynst the saythe, are much like vnto the vnfaithfull Jewes, who euer cryed vpo Chryst for miracles and for wonders, and yet when our sauour shewed mani miracles & wrought many wonders they beleued neuer the more, but abode obstinate styll in their vnbelefe, and misconstrued the miracles of **C H R I S T**, and ascribed them to the deuill, euen so these Jewishe and pyuishe people, they crye out for miracles And where there hath been very many shewed in sundry places of Chrystendome reported of Saynt Syprian, of Saynt Ambrose, and of other auncient wyrters, yea and manys done of late yeres, whose playne and mooste euidente proues remayne yet to bee seen of all the worlde, yet yf the people shoulde se

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able: but what, when & where, oure saup
our Chryſt wil. What maruel we at it:
For that body (beeynge yet mortall and
paſſible) was (when Chryſte woulde) in-
uiſible, as when he paſſed throughout
the Jewes, both at Nazareth when they
would haue throwne hym down the hill,
and alſo in the temple when they would
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Alſo he appeared in a ſtrange and a
glorious countenance when he was
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Neither coulde the two diſciples go
inge to Emaus haue knowne hym but
when he woulde: wherefore it ſoloweth
not that though he be in the Sacramēt
that therefore wee ſhoulde ſeale hym, or
ſee hys bodye and fleſhe, as wee doe ſee,
ſele and taſte mortall & corruptible fleſhe
For he is in the bleſſed Sacramente to
ſeade vs, not as doethe the corruptible
bzeade the mortall bodye, to ſatysfye the
doliuptuous pleaſure hereof, and to bee
conſumed and turned into oure fleſhe,
but to bee the foods and meate of oure
ſoules through faith and charitie, and is
vnder þ formes of bzead and wyne to ſig-
niſye to the outwarde eye, the inuiſible
preſence of this ſpyrituall & godlye fode
and

of the blessed sacrament.

And celestially bread Christ, whose body is hidden vnder those kyndes, and not seen in the perfitt fourme: and therefore is there geuen a great place vnto sayth, and thele putteth awaye frome vs by these foymes (as Sancts Ambrose and Theophilacte say) when wee shoulde receiue it, all horrible feare and dread to eate rawe fleshe and bloud.

TO the third reason.

The thyrde reason declareth that such sorte of reasons agaynste the saythe, are much like vnto the vnfaithfull Jewes, who euer cryed vpon Christ for miracles and for wonders, and yet when our saviour shewed mani miracles & wrought many wonders they beleued neuer the more, but abode obstinate styll in their vbelefe, and misconstrued the miracles of **C H R I S T**, and ascribed them to the deuill, euen so these Jewishe and paynishe people, they crye out for miracles And where there hath been very many shewed in sundry places of Christendome reported of Saynt Epprian, of Saynt Ambrose, and of other auncient wyriters, yea and manye done of late yeres, whose playne and mooste euidente proues remayne yet to bee seen of all the worlde, yet yf the people shoulde se

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them they would rather ascribe them to the deuill (as they haue done manysse miracles done here in England) rather then they woulde forsake theyr heresies and beleue the sayth Catholyke . Why doe not these murmuring & vnfaithfull mutterers aske and call for miracles to proue the other articles of their sayth? For the other haue been also indoughte and haue been impugned and reasoned against, by blasphemus heretickes, and are not beleued of Infidels and Turkes because they bee aboue reason: If wee shoulde doughte in the Articles of oure sayth because that heretickes and Infidels haue taught the contrary, and misused the Scriptures and the Sacramentes, god yet sufferynge suche greate blasphemy and dyshonoz without plage or miracle, then mighte wee doughte whether Chryste were the sonne of God or no. For what a greate nnumber of Turkes and Heretickes haue and dooe denye hym and blaspheme hym, and yet god sheweth no notable miracle neither to conuerte them, neyther to establishe vs in oure sayth. For why? Thys oure sayth hath been sufficiently proued alreadye by the miracles of Chryste and of hys

of the blessed sacrament.

hys Apostles, and other holpe saynctes,
and we haue bothe the Scryptures and
the holy goost in the churche that dothe
teache vs all truthe and verities. What
merueyle is it that our sauour Chryste
doth suffer so great dyshonoꝝ of infidels
and blasphemous hertykes vnto h^e ve
ry body in the blessed Sacrament. For
he yet beyng mortall and passible dyd
suffer hys body and bloud to be as euill
vntreated and handeled as the malycie
of the Jewes could deuise, yet he plaged
not them miraculously by and by, but
suffred them for that tyme. It is no won
der nowe though he suffer hys body and
blonde to be mylused beyng impassible
and immortal and can not suffer oꝝ fele
any paynes oꝝ bodely harmes, though
the Jewyshe Sacramentaries shewe
all the myschysse and malycie they can
vnto the Sacramente, prouokynge and
temptyng goddes iustice to plage them.
Therfore synallpe wee aunswere that
lyke as our sauoure Chyist suffred hym
selfe to be crucyfied, and so remayned
vpon the crosse moste paynefully vntyll
death for oure redemption, and woulde
not come downe miraculously from the
crosse (though he was able so to haue
done)

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done (at the great blasphemous cryinges
of the Jewes to come downe by miracle
that they might beleue that he was the
sonne of god, and yet was he the verie
sonne of god though he shewed no token
then to them at their pleasures: Euen so
though our sauoure Christe shewed no
miracle for the reall presence of his bles-
sed body in the holie Sacramente at the
pleasures of such peuishe and vnfaithful
people, to confounde the blasphemye of
heretickes, yet is he neuerthelesse in the
holie Sacrament verely and reallly. For
as he ascended the crosse not to wooke
miracles nor to come myraculously
downe at the pleasure of the blasphe-
mous Jewes, but to dye thereon for our
redempcion: euen so he is verely in the
Sacrament, not to wooke miracles at
the pleasure of the vnfaithful people, but
to bee the goodlye fode and heauenlye
bzead of the true and saythfull folke.

To their fourth kynde of
argumentes.

For as much as the obstinacy of thes
heretickes and the craft of their master
the deuil is suche, that where they are o-
penly confuted & cofounded & their here-
tical blasphemy & blasphemous heresys.
detected

of the blessed sacrament.

detected & councied bi veri learning and
the infallible truth of þ word of god, yea
as mē wedded vnto wykednes, & bente
to doe mischief, these false Apostles by þ
subtil suggestiō of Sathan (who taketh
vpon him subtilly sometimes þ shape of
an angel of light) woulde now make al þ
wozld wene þ such leude losels & shame-
ful liers because they burne boldly & dis-
desperatly, were now newe made mar-
tirs. Therfoze where þ scriptures w all
their detozted & false gloses wyll not fa-
uer nor helpe to farther theire falschode,
neither þ testimonies of þ holy aunciēt fa-
thers wil make nothyng for the mainte-
nauce of their heresie, & al theyr wise rea-
sons wil not be wozth a syg in matters of
fayth, which transcend all reason & wit.
Now beyng therfoze by iust lawes cast &
cōdēned to burne for theire obstinat here-
sy, they goe about w a subtil sort of suf-
fering of death, furnished w let forth w fa-
ined holy gravity, dissembled mirth, pzetē-
sed charity, & painted pacies to perswade
þ ignorant & vnsable people þ it were þ
only verity & trueth for þ wyche they se
these sinful liuers and wicked heretikes
(iustly cōdēned) yet obstinatly dye: yea to
make þ better shew vnto þ wozld, they
bzag

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brag and they boaste therein, as though they were persecuted for the truth, and dyed lyke martyrs of Chryste. That (as S. Augustyne sayth) beyng couered and coloured wyth that cloke, they myghte steale the soner and wiche moze ease. For they are rauenyng wolues, and dye not of charitie, but of pryde and vaine glozy. Nowe beecaue it is no small matter to dalye wyth deathe earnestlye wythoute feare, and to playe wyth hote burnynge fyre, and to kepe pacience, the whyche if any of these heretykes the deuyls deare darlynges coulde craftely do, then wold he thynke the game were hys. Therfore the deuyl with all his deuises bestirreth hym to set out and to furnyshe such persons that he hath apointed to playe the pageant, to decke them, and dresse them in their bysures and vestures, in their cloyes & coloures of symple shepe skyns (For all is but dissimulation) leaste any part of the woluysh skyn, eares or taile apeare any where vpon the scaffolde of thys their dysimulation. For if that be spyed once (as it is verie often) then is their woorthynesse loste, & the deuyl dissapointed of hys purpose. Therefore he spylleth sendeth to such as are iustly by lawes condemned

of the blessed sacrament.

condemned to the fire for their heresye
obstinately & stoutly defended, some of þ
blessed brotherhed as his ministers and
messengers to the prisō: where they, w
high laude & cōmēdacions, w al praise &
glozius woꝝds so extol þ folish obstinat
wretche of his stoutnes and hygh grace
and knowledg of gods truþe (as they
terme it, which is in dede ranke heresy)
that the sonde, frantike, vaine glozius
sole w suche swete woꝝdes, great gloꝝy
and hygh prayse wereth euen very mad
for vaine gloꝝy & inward delyghe herein.
Then wyth other gyftes, good chere, &
rhetorynges (for they wyll spare for na
roff) he is some animated and so encour
aged y lyke a bedle mad mā, he feareth
not to fyre. For he is broughte by suche
meanes, into such a folish paradise y be
thinks verely hym selfe so light, that he
shal scape out of the fyre into gods boſo:
sober in very dede dyng an obstinat he
retyke he lepeþ like a flouder out of the
fryng pan of tempozall death in to the
perpetuall & vngouchable fyre of gods
iustice: Then he putteth on, though he be
som scantly weare it well, the visure of
pretended patientie, and that must be ex
cused wth dyssembled mirth & laugh
as sung of lured y to gylsy. And dyng

ter fro þe teth outward, to make þe woꝛlde
wene þe of a godlye fopitute he feareth
nat death. Now leaſt theſe forced parties
ſhoulde be ſpied i þe myddes of their game
ſome of theſe gamners dꝛynke theſe ſelfe
dꝛinks to froꝝ dꝛinke in ſtede of þe goſtlye
wyne of charitie and þe zeale of god: ſome
alſo get the gūnepowder of ſuch behemēt
matter to ſpede them ſone oute of theꝝ
paines; leaſt þe viſures of their painted
parties might fal of, & their wouluiſh face
ſhoulde bewꝛap them. Moꝛeouer though
they neuer loued chaſtitie noꝛ purenes
of lyfe, but allowed & mayntayned open
hoꝛedome betwene prieſtes and theꝝ
hælottes, & haue toꝛne in themſelves the
marriage garnēt receiued in baptiſme,
yet they muſte haue a longe while ſhorte
dꝛow to þe ſore woꝛſhipfully to walke to
ward the ſier, though the ſoule walke
to the deuill as blacke as pitch in ened-
laſting fyre. Thus woulde they to theꝝ
obſtinate death (ſet forth & furniſht wꝛth
theſe & ſuch other crafty colours & clahed
of fapned holines) make me wene þe they
dꝛyed in a right quarell, & that their deaſh
in ſuch ſort ſuffred, wꝛs a ſufficient profe
of the truth. Wꝛe may ſee how þe wꝛobly
nate pꝛdꝛynacy in wꝛſhipe of miſchꝛyſte
cōtēdeth by þe helpe of þe deuill to haue as

of the blessed sacrament.

invincible strength & power, as doth con-
fess in a good quarrel: & therefore it is ve-
ry hard for the poore plain people to dis-
cerne & iudge in such painted pageantes
if they loke only vpon y outward manner
of the death, who defendeth w their death
y truth as y soldier of Christ, & who for y
maintenaunce of mischief playeth the cha-
pio of the deuill. Yet I shall declare here
breuely some notes & markes, whereby
the reader may sone & rebely spy y suche
as haue died of late obstinately for heresy
& as such as shal die hereafter in like qua-
rel be false prophetes, & rauenig wolues,
be they neuer so craftely couered & wra-
ped in the lābes skins. The firste is, as
Christe sayeth, their frutes, y is to saye
their life, which cānot lightly deceiue vs
for lyke as it impossible y a good tree
should bring forth euil frute, so is it impos-
sible y an euil tre should bring forth good
frute. Therefore where these lying may-
sters & pleudprophetes doe glōry before
the world y they are persecuted & do dye
for the truth, as though almightie God
had now of late be thought of some newe
veritie & truth, y which y holy gost wold
not or could not haue taught as Christe
promised y church, al thele. xv. C. yeres.

C.ii.

But

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Augusti.
in episto.
la. lxi. ad
Dulciū.

But now hath sent these woꝛshipful per
sonages as newe Apostles to teache vs
thys newe found veritie, and to seale it
vp wth their bloud as they bzag, lyke as h^e
holy and very martyrs of Chꝛyst did in
tyme past ratifie the Catholyke sayth of
the church with theyꝝ paciente deathes.
Thou shalt marke well therefore and
compare together the lyues of ths very
martyrs of Chꝛist and of these false pꝛo
phets. If y^e finde not the holy & verteous
lyfe of y^e true martyꝝ, y^e is to say of a true
chꝛisten man in him, die he neuer so wil
lynglye, neuer so pacientlye, he is but a
wolfe, a false Pꝛophet, as S. Augustine
teacheth Dulcius. I haue (sayth he) I cā
not tel howe ofte, declared both in dispu
tacion and in my wytynges, that they
can not haue the deathe of verry trewe
martyrs because they haue not the lyfe
of good menne. The blessed Apostles of
Chꝛist sent abꝛode of hym as doctozs of
the truthe, thoughte it not sufficiente to
take vp wth patient sufferance the crosse
of trouble and deathe foz the truth sake
whych they taught, but they thought it
necessary to folowe Chꝛistes most holy
and most verteous lyfe, and vndoubted
ly their holy lyfe and examples of verci
dyd

of the blessed sacrament.

did litle lesse ratifie and proue, befoze the
worlde, their doctrine trewe, the did their
patient death. Therfoze these & all other
holy martirs after the accordynge vnto
Christes their masters example, frequen
ted ofte & bled much praiser: but our new
made martirs teacheth y^e muche prayer
is but lip labour, & did what they coulde
to pul almost by force out of mens handes
prayer bookes & bedes, & set them y^e coulde
not reade, whē they came to y^e churche to
gase on y^e paynted scripture on the wals
& at y^e last of special deuociō would haue
pulled down al places of praiers & other
meanes y^e might moue deuout myndes
to praiser, & would haue had mē at praiser
tyme appointed by y^e lawes, to lie lurkig
(as they dooe yet at thys daye, vnder
hedges, lest the cōpany of honest & good
mē in holy church might doe the good w^o
their cōmē praiers. The very apostles &
martirs of Christe, as their master dyd
hymselfe, taught y^e people to doe penāce
& allkind of good woꝝkes, but these saue
playnly y^e penance & good woꝝkes deuo
gateth y^e blessed merites of Christes bo
dy and passyon. Therfoze lesse they with
good lyfe & honesty might do any inturp
vnto y^e passion of Christ, they wyl be wel

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C.iii. ware

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ware how to shewe any point of honesty
oz to be to busy in good woꝝkes oz chari-
table dedes. And where the Apostles af-
ter the assentiō of Chꝛyste fasted much (as
Chꝛyst sayd they shoulde) & chastned and
subdued the body vnto the spyzite, these
when other good people (at tyme appoin-
ted) doe dispose them ielves to faste, then
seade and feast they of deuocyon. The
greater fast w Chꝛisten people, the grea-
ter feast of fleshe, and bely Ioye amonge
these fleshe mongers. And because they
would shewe how obedient they be to all
honeste lawes: whē other eate fishe, then
eate they fleshe, when other eate fleshe,
then eate they fishe, Finally they are so
farre in loue w vertue & honesty, & con-
bzed w so many good woꝝkes, y they are
not only ashamed of good lyfe in them,
selues, lest they shoulde be counted Pha-
rises, but also they (in thys point woꝝse
then heathen Turkes) hate all vertue in
other, & can not be contēted (though they
lyst not to doe wel themselves) that other
might liue honestly & doe good woꝝkes
by thē: but w their mockes, iestes, ray-
lyng, & tauntes, would deface & discour-
rage (if thei might) all other, Be not these
now holy Apostles, woꝝthi & woꝝthysful
witnesses

of the blessed sacrament.

wytnesses to teach vs the truthe: and
 not such godly and goodly lyfe, & loue of
 vertue haue an holie ende & a gloriouse
 death: Yet would these wycked craftye
 dealers make þe world wene, y after such
 a rauening enroff manifest wycked and
 woulthe lyfe, they dyed lyke innocent
 lambes, & martirs of Chryste, would all
 so y because they obstinately dye in here-
 sy, as in a good quarrel, wee shoulde be-
 leue y false heresie were true sayth Cui
 so might a strong stout chief make vs be-
 leue that thest were true dealing and no
 synne, If he would) beeing cast & cōdem-
 ned by the law) stoutly and wythout re-
 pentance dye therein: as with in selue
 yeaeres a yong man of Englande appe-
 bened & iustly cōdemned in Flaunders
 for cotning & cōterfaytig y Emperours
 coyne, when he was exorted to repent &
 to take pacifely his death, for his offence
 cōmytted, he answered y he would right
 gladly take pacyēce in hys death: For I
 dye (saith he) by a law, but as for to repēt
 my fact & dede, I know not why I shuld.
 For I vsed but my craft & facultie, & eu-
 ry mā must liue by his craft & facultie.
 Thus died he very, patiently to mans
 sight, yet very naughtyly and dampnably
 & c. 4

hly wythout penaunce. Were not thys
now a goodly prose that counterfaiting
the kynges coynes were no synne? And
hereby mighte we not properlye proue
that craftye pyshing of a mannes purse
were no sinne before god, though he lost
both hys eares, if he shoulde play such a
pranke, to the worship of all hys craft
upon the pillery? Eue such pilloze Apo-
stles, craftye conyers of olde heresydes, &
adulterers of gods woorde and trueth,
would make me beleue because they dye
obstinatly for their deuylishe dedes and
heresie, it were the trueth and no heresy
at al, to deny the very real presens of the
verye bodye and bloude of Christe in the
blessed Sacrament.

The seconde note and marke to spie
these crafty wolues wrapped in shepes
skins y would make themselves martirs
is the very trewe note of Christes shepe,
Charite, As he hymselfe sayth vnto hys
disciples: In thys all men shall knowe
that ye are my disciples, yf ye haue cha-
ritie one vnto an other. And the excellēt
and most holy doctoꝝ, St. Augustine, bee-
cause many heretikes & specially the Do-
nattistes boasted thefelues whē they were
justly punished for theyꝝ wickednes, &
they were persecuted as true martirs, &

of the blessed sacrament.

lyke good shepherdes for the shepe and
flocke of Christ, he teacheth vs to know
furthe sorte of mad martirs & fals shep-
herdes, and that by the witnesse of the
apostle Paule. If ye will knowe, sayeth
he, what and howe ye shall esteeme these
(meaning the Donatistes, heare h good
sheheard h apostle Paule. For every
one that in passion do geue or suffer their
bodys to be burnt, must not be thought
and esteemed to haue shed hys bloude for
the shepe of Chryste, but some rather a-
gaynste the shepe, If I shoulde, sayeth h
Apostle, speake with the tunge of man &
of aungels, and if I haue not charitie, I
am lyke brasse genyng a sounde, or lyke
a symball ryngyng lyke a bell, If I
shoulde knowe all holy misteries, & had
all pꝛophecy & all sayth, so that I coulde
moue mountaynes out of their places, if
I haue not charitie, I am nothinge.
That sayth that can moue mountaynes
is a greate thyng, And verely these are
greate thynges: but if I haue the wyth-
oute charitie, sayeth h Apostle, not they,
but I am nothyng: But yet he hath not
touched them that in theyꝝ payne and
just punishmentes do woꝛngefully and
falsely ioye & gloꝛy in the name of mar-
tyrdome,

August.
sermone
v. de ver-
bis domi.

G. v. tyꝝdome,

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tyrdom, harks ye therfore how he tor-
cheth them, yea, he runneth the thozow.
¶ Of I shall distribute, & geue (sayeth he)
all that I haue to the poze, and shal geue
my body euen to be burnt) now suche be
they) but marke what foloweth. And yet
if I haue no chariti, it auayleth oz profit-
teth me nothing. So they come to p^{er}pas-
sion, they come to the sheddyng of their
bolud, they come to the burnyng of their
bodies, & yet it auayleth oz profiteth the
nothyng, because charitie lacketh. But
thereto charitie and all thynges prospe-
ct, take alwaye charitie and nothing prospe-
teth. Thus are we taughte of saint Au-
gustine, to discerne and to knowe when
any so stoutly dyeth and would glory as
a martyr & as a good shephearde, whe-
ther he be a shepheard oz a wolfe. But
nowe you will saye perhapes, that many
of these were greates almes men, & gaue
much to the pooze: yet doeth not all that
proue that these had charitie. For h^{oly}
Apostle sheweth playnly here that a ma-
n may geue al the good he hath to h^{is} poze &
yet haue no charitie at al. And the deuil,
as he hathe his bedes me and fasters, so
hath he also hys Amners & almes men,
whome Christ describeth vnto vs in the
gospel

of the blessed sacrament.

Gospel, & telleth vs plainly y^e in they^r fast
prayers, & almes dedes, they seke onely
the prayse and bayne glory of the world,
and not the verye hono^r and loue of god.
And as fo^r these, though thei gaue much
yet was it but onelye, eyther to suche as
were of their sect, either to intice such as
they coulde to be of their heretical so^rte.
Thus these, though they semed to do de-
des of charitie, yet because y^e suche dedes
proceded not of the pure loue of God to-
ward his euen ch^ristē, but come of some
other corrupte mynde, therfore it pro-
ueth not thē to haue charitie. The which
if they want, neyther greate almes, ney-
ther yet they^r paynfull and wilful death
can profit them. Notwithstanding their
mad and franticke raylynge at the stake
and fyre agaynst the Popes holynesse, &
agaynst bishops, priestes agaynst al the
clergy & all other catholyke people doth
declare manifestly what greate charitie
they haue. Then may any wyse mā per-
ceiue & see the wolues eares, though he
would hide him self neuer so couertly in
the shep^eskin. And no meruayle, fo^r whē
the wolues arse is set on fyre be^ginneth
to smarte, then wil he woluisshly barke &
haule agaynst y^e shepheardes & shepe, &
fo^rgette^rth

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forgetteth to sayne as he dyd befoze tyn-
blete lyke a shepe. Let not therfore the
true shepe of Chyſte truſte noꝝ beleue
ſuche falſe Apoſtles, ſpeake they neuer
ſo ſweetely, loke they neuer ſo holyt, dye
they neuer ſo willingly and ſtoutly. Foꝝ
they are no martirs but verpe mad and
falſe heretykes.

The thyrde note I marke to knowe
theſe martyrs of the denel from the true
martyrs of Chyſte is the cauſe oꝝ quar-
rell wherfoze they ſuffer: And this ſignif-
fyed the holy apoſtle ſainct Peter in his
ſpyſte Epiſtle, the.iiii. chapter, where he
ſayeth: Wooste deare beloved ſtart not
frome the ſaythe in the beheement heat oꝝ
feruency of perſecucyon (whyche is foꝝ
your tryall and pꝛoſe) as though it were
a ſtraunge thyng that foꝛtuned vnto
you. But rather as pertakers to Chyſte
in paſſions and paynes reioyce ye, that
at hys apparition ye may reioyce and be
glad: yf ye be reuiled foꝝ hys name ſake,
ye are bleſſed, Foꝝ that thyng that apper-
tyneth to the honoure gloꝛie, & power
of God and hys ſpyrite reſteth vpon you
Let none of you ſuffer oꝝ be puniſhed as
a thiefe, a murderer oꝝ euill doer, oꝝ co-
uetous deſpyer of other mens good: But
if he

of the blessed sacrament.

If he suffer as a christian man, let hym
not be a shamed, but let hym glorifie, or
honoure God in that behalfe. Here in
these wordes, the holy Apostle playnely
sheweth vs, that such as our cause & qua-
rel is wherfore we suffer payne, persecu-
cion, or death, so haue we iuste cause ey-
ther in a good and godly quarel to glory
and reioyce, eyther in an euyll and vn-
godly quarell to be sorry & soze ashamed.
Wherefore thoughe he wylleth vs to be
stronge and stoute in the fayth in al per-
secucion for Christes names sake and
fayth, and to reioyce therein: For that
commeth sayth he, of the spirite of God
to hys hono2 and glozpe, Yet he byddeth
vs to take hede wherfore and in what
quarel we do suffer, and howe and wher
in we reioyce. For if theft, murder, mis-
doing, naughty lyfe, and suche other be
our quarell and the cause of our payne,
persecucion or deathe, then haue we no
iust cause to glory or reioyce therein, but
to be sorry or ashamed. But if Christe be
oure cause, and his christian catholyke
fayth our quarel, then we be pertakers
of Christes paines and passions, & haue
a iust cause to glory and be glad. For af-
ter thys lytle trouble and payne taken
here

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here for hym, we shalbe glad and merke
 hereafter for ever to hym: Not because
 we do so stoutly and patiently dye, (for
 so may we do for theft, murder or here-
 sye, but because we dye strongly for his
 sayth, and patiently in his quarrel. Let
 none of you sayth the Apostle, suffer as
 a thiefe, murderer or misoser. &c. But yf
 he suffer as a Christian, let hym not bee
 ashamed. An vngodly cause and a shame-
 full quarrel, as are theft, murder, synne-
 full lyfe and heresy, maketh a shamefull
 death, be it neuer so stoutly and paci-
 ently taken: but a godly & honest cause & quar-
 rel maketh a glorious & a godly deathe
 bee it neuer soo horrible and shamefull
 worldly. Therfore by this note, & marke
 the holy auncient fathers haue discerned
 and knowen allwayes the very true mar-
 tyrs of Christ, from the false heretykes,
 and very bad martyrs of the deuil. For
 the execrable heretykes in tyme past,
 whyle yet these holy and blessed fathers
 lyued, the olde execrable heretykes as y
 Donatians in S. Ciprians tyme, y Mo-
 natistes in S. Augustines tyme, and dy-
 uerse in the tyme of S. Barnarde, were
 wonte as y detestable heretykes now in
 our tyme do, to offer themselves redy to dye
 and

of the blessed sacrament.

and did reioyce when they, were puniſhed
God and put to death iuſtly by lawes for
their wicked heresies. And verely for to
glory and reioyce in shameful death for
a detestable and wicked cause, & abhomi-
nable quarrel, is no kind of martirdom,
but as greate a perversitie and madnes
as is in all the worlde, As S. Augustine
writeth to Festus where he laieth: what
thyng can there be moze miserable and
peruerſe then not onely not to be aſha-
med, but also deſpyze to be commended (as
the Donatiſtes do.) for ſufferinge pay-
nes and puniſhment for theyr iniquities
and wickednes: and to be ſmitten wyth
ſo meruelous blindneſſe and ignoraunce,
as to haue ſo damnable audacitie and
ſtoutnes, as though they woulde not or
coulde not wel know and perceyue, that
it is not the payne that maketh the very
martyr of Chriſt, but the cauſe or quar-
rell: Even ſuche dampnable audacitie &
boldnes, ſuche ſtoute blyndenes and pe-
ſilent preſumption bringeth blyndelye
oure buſy bragging heretikes to shame-
full burning for theyr moſte execrable,
abhorrible and detestable heresye,
and yet woulde they (& ſuche as they bee)
make vs beleue that they were martyrs,
whome

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whome we se so maliciously dye for so
mischeuous and pestilent matters. But
euery mā, if he be not as mad or as bad
as they, may wel perceyue that it is not
the payne or deathe that maketh þe mat-
ter good and honeste, but that matter &
quarrell, if it be good and honest, it com-
mendeth the payne and death patiently
suffred. For if þe stout suffering of paine
& deathe shoulde make the quarrell good,
and comends the sufferer, the lyke death
and lyke stoutnes in sufferinge of lyke
death muste make bothe the quarrells, be
they neuer so dyuerse lyke good, & bothe
the sufferers, what euer they be commē-
dable alyke. And then shoulde we make
murder and martyrdome lyke good, & a
murderer as good & as commēdable as
a martir. For the lyke death ostentym-
hath died both murderers and martirs,
and as stoutely, yea more stoutely to the
worlde ward, myghte the murderere dye
as the martyr: then myghte the blasphem-
ous and impenitent thiefe that hong
vpon the crosse with our sauour Christ
and dyed, as he seemed, as stoutly as our
A god seemed to do (who dyed most meke-
ly) gloze in his owne death, as in our
fardome: & being partaker of lyke passi-
on

of the blessed sacrament.

and death, lyke to be pertaker of like glory and kyngdome wpyth oure sauoure Chryste, as. S. Paul sayth: If we suffer and dye wpyth hym that we might reigne and be gloryfied wpyth hym. But now yf we doe (as we ought to doe) wel weighe and consider the cause and quarels of them both, we shall fynde that though they suffered like kinde of death, yet their quarels and cause of their one kynde of death, were farre different and wonderful vnylyk. Therfore the death on the crosse of our sauoure was mosse holpest and mosse gloryous, and the same kynde of death on the crosse in y blasphemous thiefe was mosse wicked and mosse detestable. For the cause and quarrell of thys theues death was murder, sedition, and theft, but the cause and quarrell of oure sauoure Chrystes death was the lyfe of the world, the gatheryng together the chyl dren of god, and to enriche vs wpyth the treasure and ryches of heauen. Thys thiefe died therfore a murderer, and no marty, though he dyed stoutly y same kynde of death w our sauoure Chryste. And because y he stoutly blasphemed euen til death therfore after this shameful death on the crosse here for hys murder,

¶ i.

thefe

A godly treatise

theft, & sedicion, he is perpetually burnt
also in hel for his blasphemy. Euen suche
martirs, are þe sedicious Sacramentaries
& obstinat heretickes, who þe godli lawes
doe iustly cōdemne as most cōtagious
& pestilēt mēbers, lest they should infecte
& murder godly w̄ their pestiferous he-
resy þe whole body. For such theues seke
nothyng els (our master Chryste sayth)
but to steale, to murder, and to destroye,
whose ende is not vnlike þe blasphemous
thiefe þe hong on þe left hand of our savy-
our, whych blasphemed vntyll death. E-
uen so these at þe stake & fyre they rayle &
reuile, they curse & blaspheme vntill the
last breath. Such sort of death & manner
of dying be it neuer so gorgeously garni-
shed, & paynted w̄ hypocritical patience,
fayned mirth, coloured charitie, canne
make the no martirs of god, but declare
them to be members of the deuil, sythe
the matter wherefore they dye is mooste
mischeuous and manifest heresy. But
we maye learne of Sayncte Augustyne
who are the verye martirs of Chryste
They are (sayth he the verye martyrs of
whom Chryste speake, where he sayed:
blessed are they that suffer persecucion
for ryghteousnesse sake. Not suche as
suffer

of the blessed sacrament.

suffer for wyckednes, and for wycked de-
nison and breache of Chyriston vnitye,
but such as suffer for ryghteousnes sake
these are veri martirs indeede. For Agar
suffered persecucion for Sara, and the
same was an holy woman that persecu-
ted, and she an vnrighteous womā that
suffered. Is now the persecucion which
Agar iustly suffered woorthy to be compa-
red to the persecucion whypche Dauid
vniustlye suffred of wycked Saul: vn-
doughtedly there is a greate dyfference
betweene hym and her, not because he
suffred, but because he suffred for righte-
ousnes sake. Yea our lord hymselfe was
crucifyed wyth theues, but those whosm
one passion vpon the crosse coupled toge-
ther, the cause why they suffred deuided
and put great difference betweene them.
Therefore that voyce in þe Psalme which
sayeth: oh god iudge me and discerne my
cause. &c is to be vnderstande of þe verye
true martirs desiringe to bee discerned
& knowe frō the falsse. Therefore he saith,
discerne my cause: he sayd not discerne
my payne, but discerne my cause. The
payne of the vngodly & of þe wicked may
be like vnto þe payne of the true martyrs
but þe cause of þe verye martyrs is farre vn-

A godly treatise

lyke. These are S. Augustines wordes, where he manifestly sheweth that it is not þ paine or death þ maketh þ martyr but the holy cause and good quarel: neyther both the paine or death stoutely suffered, make þ martir good or righteous, for bothe good and bad, righteous & vnrighteous may stoutly dye one kynde of death but as it is comonly and truly sayd he dieth wel that dieth in a good quarel, yet is it a world to se the perversitie and blindnes of these betle blynd & obstinate heretikes, whych would make me wene that their martirs were good and true, beyng very false and naughty heresie, & they martirs because that they (by the helpe of the deuil) luste obstinately lyke mad men to dye therin. And moze madder men are they þ wyl therfore beleue that suche frantike fooles do dye for the trueth, being openly conuincid and condemned for very false heresye, because þ they lyke bedlem mad bodys reioyce & haue good spozte to frye for felowship of other false heretykes, as fryer Barnes, Anne Askew, Ione Boucher. And farther moze, they also are very heretykes and traytours befoze God, that do animate, incorage and comfort such execrable here-

of the blessed sacrament.

ble heretykes, woꝛthely condemned by the lawes, foꝛ theyꝛ pestilent heresie obstinately defended, commendinge theyꝛ presumptuous obstinacie, and heretical stoutnes, exhoꝛtinge them to stande in their peruerse oppniō, and to dye stoutly in their mooste pestilente heresies, And suche as crieth out sediciously vnto them The Lord cōfoꝛt the, The Lord be stꝛngth the in hys truethe, with other sedicious exclamacions oꝛ secrete mutteringes.

foꝛ if any man should so animate oꝛ cōfoꝛte a traitoꝛ, cōuicted & cōdēpned by h law foꝛ treason, as these are foꝛ heresie, were not he a very traytoure? Cuē so are these very heretykes that thus cōfoꝛte hūm that is iustly condēpned foꝛ heresy, yea, & al such y make of these scismatical sacramentaries, and obstinate heretykes, iustly cōdēned by h lawes to burn foꝛ theyꝛ heresie, holy martyꝛs. In making them martyꝛs, thei make the pꝛinces vnder whose law these heretikes are woꝛthely burnt, to be playne tyꝛaūtes, & their iustices, & h executoꝛs of suche paynes, cruel toꝛmenters. Let therfoꝛe all faythful subiectes, and true lege people take good hede, and bee well ware what they speake, how they iudge, oꝛ animate

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any heretyke or traytoz convicted, & cō-
demned by the law, if they wil errethw &
anoyde the note and peile of heresie, sedi-
ciō, and treason: let them not indge such
to dye well, noz theyz deaths honest and
holy, whom the lawes hath iustly condē-
ned, for theyz wicked dede and vngod-
lynnes: whose cause also and quarrell is
none other, but execrable heresie or wic-
ked dedes, but let them take good hede,
and pray hartely to almighty God, that
they fall not to lyke daunger. And also
let them (as they are mooste bounden)
praye vnto almyghty God for the kyng
and the Quenes maiesties mooste pre-
perous health and p̄seruacion, whose
continuall study and dayly endeour is
to mayntayn and auance the holpe and
catholyke religion, and hygge and true
honor of God, too procure and p̄serue
the health and wealthe of all theyz true
subiectes and pooze commons, too sup-
presse and extincite all heresies & sedicion
and all to the glozy of God, who euer be-
loued, seared, honoured, and praysed of
all creatures in all thinges, world wyth-
oute ende. Amen. 3 JA 56

¶ F F F F F

¶ Cum Privilegio per septennium.



any be
den

hic p[ro]p[ter] in toto p[ro]p[ter] e[st] q[uod] p[ro]p[ter] ex[em]p[lu]m s[ed] i[n]
h[uius] a[n]i[m]a m[od]o a[n]i[m]a cu[m] e[st] in co[r]p[or]e n[on] p[ot]e[st] in
t[er]m[in]e s[ed] s[ed] s[ed] ut p[er] in p[er] t[er]m[in]e de a[n]i[m]a
g[ener]a[n]t[ur] n[on] s[ed] s[ed] a co[r]p[or]e s[ed] cu[m] e[st] in m[od]o p[er]
t[er]m[in]e t[er]m[in]e id e[st] q[uod] p[er] p[er] p[er] m[od]o h[uius] a[n]i[m]a
e[st] s[ed] s[ed] h[uius] t[er]m[in]e m[od]o i[n] e[st] s[ed] s[ed]
ut d[icitu]r in 3^o de a[n]i[m]a. g[ener]a[n]t[ur] a[n]i[m]a m[od]o in co[r]p[or]e
n[on] e[st] n[on] h[ab]et aliq[ui]d fo[r]ma[n]t[ur] o[mn]i[n]a s[ed] s[ed]
g[ener]a[n]t[ur] in m[od]o ad o[mn]i[n]a q[uod] in t[er]m[in]e p[ro]p[ter] m[od]o
a[n]i[m]a s[ed] s[ed] acceptat[ur] cu[m] o[mn]i[n]a s[ed] s[ed]
s[ed] p[er] p[er] s[ed] s[ed] q[uod] s[ed] s[ed] i[n] m[od]o a[n]i[m]a
e[st] h[uius] a[n]i[m]a p[ro]p[ter] defuncto[r] in m[od]o
m[od]o i[n] m[od]o n[on] h[ab]et aliq[ui]d fo[r]ma[n]t[ur] a[n]i[m]a s[ed] s[ed]
acceptat[ur] g[ener]a[n]t[ur] s[ed] s[ed] p[ro]p[ter] n[on] p[ot]e[st]
s[ed] q[uod] in m[od]o cu[m] n[on] h[ab]et aliq[ui]d in
a[n]i[m]a fo[r]ma[n]t[ur]. p[er] m[od]o ad h[uius] d[icitu]r e[st]
co[r]p[or]e q[uod] m[od]o ut s[ed] s[ed] p[er] p[er]
o[mn]i[n]a g[ener]a[n]t[ur] in co[r]p[or]e s[ed] s[ed] n[on]
p[ot]e[st] in m[od]o aliq[ui]d aliq[ui]d s[ed] s[ed]
t[er]m[in]e co[r]p[or]e q[uod] m[od]o s[ed] s[ed] p[er] p[er]
d[icitu]r n[on] s[ed] s[ed] aliq[ui]d s[ed] s[ed] p[er]
s[ed] g[ener]a[n]t[ur] id e[st] q[uod] p[er] p[er] p[er] in p[er]
co[r]p[or]e t[er]m[in]e q[uod] m[od]o e[st] p[er] p[er] p[er]

foint. vñ talibz debz aula **¶** Ad p.
g. dd. q. m actm ite nō accēd. aliqua
pñg sic mactibz utimur nō cū h iun
ē errore sit actus pñdē mō pō est
actus carnis ul' uirē s. q. ex tali bñm
indignam ad h. actus cōtān ul' ē
sapie ut digentis ul' p. dñi s. alios
q. m. dñi omis nō des. nō cū sp. al.
aula nō debz. qñio qñt h sit inu. d.
ē. h. m. d. p. xxi. **¶** Ad. n. dd. q. p.
upras qñul sit op. pñdē nō cū m.
net hñm locum in aliā sp. hñ pñ
na q. amor sp. al. vñ impūgē q.
o. qñ carnis ul' pñdē mñm i.
cñ pñm vñ pñp. nō debz aula
h. debz. cū iudicia nā pñal tōne hñ
hñm q. al. pñp. ut hñ dñi ē glō
mñ mñm large accipit aurela
p. q. hñm q. reddat mñm cñ
lōm. **¶** p. x. dd. ad. 3. t. e. **¶** Ad.
dd. q. mñbentibz sacm cōt. nam
dñi aula hñ nō dñmge ab au
rola mñm q. pñm opñe mñm